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The Pacific Churchman

FOR CHRIST AND THE CHURCH

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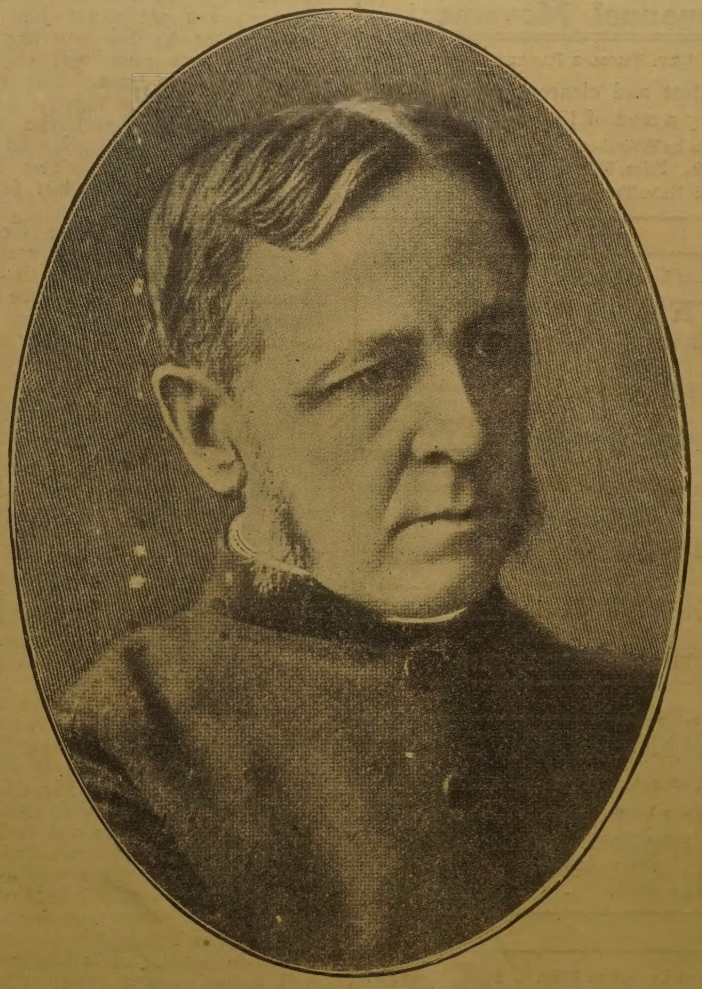

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The Eighth Missionary Department

ALASKA LETTER

Since our last letter to the Pacific Churchman the Bishop has made his annual visitation to the missions on the Southwestern and Southeastern Coasts, a brief account of which I will try to give in this letter.

He left his home in Sitka in time to reach Valdez for Good Friday, and he remained also for Easter. The Rev. E. P. Newton has good hold of the work there. Good Friday was profitably spent—services being well attended by reverent congregations. Easter reached a climax. The morning services were held in the small church and the number of communicants was very good. There were no candidates for confirmation. This may seem strange to people not acquainted with Alaska conditions, but it is not so to us who live and work here. Some years we must just be content to minister to the moving procession. The seed we sow will come to fruitage in other places. The Easter night service was really a great one. A large hall was rented and the whole town well nigh was out as far as room could be found for them. The Bishop says that there have been but few such services in the North.

The Hospital of the Good Samaritan—which in a recent magazine illustration was grouped with the Roman Mission, for what reason we don't know, because the Romanists have never done much here, and till recently did not have a church building—is going on well. Miss Barlow and Miss Wygant, the nurses, are both efficient and thoroughly in sympathy with the work. Since their arrival a marked improvement has taken place. The work is appreciated by the community. The future of Valdez is somewhat problematic, at present owing to ventures to reach the interior by other routes and with railways. The immediate future, however, is assured, owing to its being the terminus of the fine government road to the Yukon River. The Roman Mission and our own are the only ones working there. The town is largely with us.

From Valdez the Bishop accompanied by the priest there went to Seward, the terminus of the Alaska Central R. R. At present the church is closed except for the rare visits of Mr. Newton. The church building is in an unfinished condition. The windows ordered three years ago were lost in transit and have never been recovered. This was a serious loss because there was a handsome memorial sanctuary window among them. The basement is finished in the rough so that it can be used. It is likely that Seward will experience a renewed activity and that a resident priest will be necessary. For three years it has been quiet, owing to financial difficulties. Already work has been begun again on the railway and some gold discoveries have been made in the Shushitua rivers and people are going in in good numbers. On the Sunday after Easter services were held. The Holy Eucharist was celebrated in the basement of the church and the few communicants were present. At night on the invitation of the Methodist minister, who has alone remained through the three dull years since construction work was shut down, the Bishop used his building (there being no lights in our own) and he omitted his services. There was a good congregation. This Methodist minister has always been very considerate at the Bishop's visitations and the Bishop has not been backward in his appreciation. This friendliness, and devotion to duty during days of depression such as Seward has had deserves our respect and admiration. And the Bishop of Alaska certainly regards such service to a community with gratitude and respect.

New windows for the church have been ordered again and a priest will likely be sent as soon as one can be found.

The following week the Bishop and Mr. Newton went to Cordova, the newest and liveliest town in the North. Here a railroad is really being built at enormous expense by the Morgan-Guggenheim interests. Of this town and work the Bishop has high hopes. Here he spent ten profitable and busy days. We have no priest as yet though the priest from Valdez makes occasional visits—but a most devoted and loyal young layman who is also a candidate for the priesthood. He comes from a priestly family, though by nature an artist yet prefers the ministry. Of Mr. Zeigler, the Bishop speaks very appreciatingly. During his visit he baptized one adult, confirmed three, prepared by Mr. Zeigler, married one couple, and celebrated the Holy Eucharist. He also secured lots for a future church, etc., and held conferences and discussions about the welfare of the work.

The mission has well won itself a place in the hearts of the community. It consists of only one building at present—the chief part of which is the big reading-speaking-recreation-billiard room. This is always in use. There has been an average of fifty men daily using it since it was opened. It is called "The Red Dragon," and the mission is to be known as St. George's. The services are well attended by the men. The Bishop says that when service hour comes, Mr. Zeigler tells the men what is coming and asks them to assist him in getting ready—convert the room into a church—which they do. A curtain which conceals the altar at one end is raised and the whole place has a new appearance. All is done naturally and easily and everyone feels at home. The men whom one could not drag into a church will go there. The Bishop's policy is to continue on this way even though a new building is erected. Experience teaches us all up here that when only one building can be had it is better to have one, part of which, at least, can be used for all purposes. The Bishop returned via Seattle and thence to the S. E. Coast, calling at Ketchikan and Wrangel and then going on to Sitka. In order to keep his appointments and get to the interior with the opening of the river, he found it necessary to hire a launch at considerable expense to go from Juneau to Sitka. This saved him a whole week. After a fortnight at home preparing for his five months visit to the north he came back to Juneau where he was met by Archdeacon Jenkins and spent three days in visiting Trinity, Juneau, and St. Luke's, Douglass. Instead of getting there on Sunday as was hoped, his boat did not reach port till Monday. On the Sunday the Archdeacon held service at both these missions, giving final instructions to two young ladies who desired Holy Baptism, and to five young persons who desired to be confirmed. On Monday night the Bishop administered the sacra-

nt of confirmation at Trinity to these fi —three young men and two young w nen. On Tuesday night service was h d and the Bishop preached at St. L ke's. There were none to be confirmed th re.

These two missions are very much in n d of a resident pastor. For three y rs almost they have had only occa- s nal services—such as the Archdeacon c uld give. He goes once a month now a l spends a week there. But much is l t undone during his absence that w uld redound to the good of the com- m nity and the building up of the church. H re are six thousand souls and the l gest mining interests in the north and n one will come to minister to the p ople.

This is the steadiest center in the w hole county besides being the capital of t e district. The community was never b re favorable for our work than now. C nsiderable support could be raised, a d good Sunday Schools and congrega- t ns gathered by a sensible, aggressive l iest. I think the Bishop is really tired a asking for a man.

From Juneau the Bishop and the Arch- d acon sailed north, planning to stop at P rt Seward, but changed their plans a d went on to Skagway to await the r ver's opening, which was quite late this y ar.

The Sunday after their arrival was a b sy day. It started with an early cel- e ration at 8 o'clock, and then at 10:45 the B shop celebrated and preached, and at 2 o'clock administered Holy baptism to o ur children. At 8 o'clock the Arch- d acon conducted Evensong and ad- m inistered Holy baptism to one adult w hom he had prepared, and presented t ree for confirmation—one young man a d two young women. The Bishop p reached a very plain and helpful sermon o n the place confirmation holds among t e sacraments of the church.

On the following Tuesday morning the B shop left for White Horse where on T uesday night he took the steamer Casca f or Dawson en route to Nome and the A rctic. He did not plan to visit any of t e interior missions except those sit- u ated on the banks, owing to a lack of t me. His visit to Point Hope and Point B rrow are made on the Revenue Cutter b y the courtesy of the Government at W ashington. God willing, he will return f om the Arctic and Bering Sea at the e nd of September or beginning of Octo- b er, and later in the winter will probably m ake an overland visit to the remote s tations of the interior. Thus he goes a nd comes, never spending much time at h ome with his family. He is a true serv- a nt of the church.

We are glad to announce that the Rev. G. Christian has been appointed to the m ission at Nome—vacant now for three y ears. Also that Miss Smart has been a ppointed to succeed Miss Jones, re- s igned, at St. John's School, Ketchikan. B oth are from Virginia. Thank God for t he Church in Virginia. The Church in t he mission field has a right and duty to d o so.

O. N.

THE ALASKAN MAILS

As Church people are sending by mail, f om time to time, packages for the use o f the missions in Alaska the following f om the The Alaskan Churchman will d oubtless be of interest:

To understand the Alaskan mails has a lways been a vexing problem to all s ave those who are acquainted with the c ountry. Alaska is divided into two nat- u ral divisions, the coast and the interior. T he northern portion of the coast—i.e., a ll that is ice-locked in winter—is prac- t ically the same as the interior. All posts a s far north as Seward are open at all times; therefore their mail service is as adequate though not as frequent as that in the States. During the season of navigation, the mail for the interior is unlimited in weight and class, but during the winter the "inside" can be reached only through one of the coast towns. Because of its position the interior as a whole depends almost entirely upon Valdez as its port of entry. Mail addressed to inland points is brought by vessel to Valdez, thence—except that for Eagle—by horse stage to Fairbanks, from which office it is despatched in every direction. Most of the mail leaving Fairbanks is taken by dogs for all or part of its journey, one route being to Circle, Fort Yukon, etc., others serving out-of-the-way places in various points of the compass, while the most important is that which carries the mail for Nome and the lower Yukon via Tanana. Tanana is the distributing point also for the Koyukuk. This outline will serve to show the impossibility of carrying unlimited weights of mail in winter. In each case a specified weight limit is fixed by contract. First-class matter is given preference always, after that the limit is made up with such matter as is on hand, second-class and general reading matter having the preference over packages. The accumulated second-class is generally so large that the slipping through of a package is the exception. This rule applies to registered matter as well as the ordinary mail. Many points along the water ways have a summer service which can not be duplicated in winter, for often the winter trail is many miles back from the course of summer traffic; hence it is sometimes easier to reach points through some other nearby place rather than trust to the ordinary mail service. This accounts for the instructions to address some places through others, a direction which must seem strange to many of our good friends in the States.

The crowded condition of St. Matthew's Hospital, Fairbanks, has for many months been the cause of anxious thought and much planning. The situation is being met, at least temporarily, by the fitting up of a small cottage as a residence for the workers, thus releasing three rooms for the use of patients.

The endless days of summer and the noise and confusion at all during the "open season" made it imperative that some quiet place be found for the workers to sleep.

FOR SALE.

The Alaskan Churchman offers the following articles for sale with the understanding that any profits derived shall be used for Alaskan Missionary work:

1. The postal card craze has reached even to Alaska, and in response to many inquiries, we have issued a series of ten cards which are offered postpaid for (15c) fifteen cents a set. Special prices will be made on large quantities for sale by agents or at Church fairs, etc.

2. We have published a picture of Bishop Rowe, suitable for framing. The picture is done on heavy stock, eight by eleven inches. The actual picture is 3⅜ by 6¾ inches. We will send these pictures, postpaid, to any address, for twenty-five cents (25c) apiece.

Orders for the above should be addressed to the States' office; The Alaskan Churchman, Box 6, Haverford, Pennsylvania.

BOISE, IDAHO

July 13th was a red letter day in Church circles, the occasion being the tenth anniversary of the consecration of the Rt. Rev. James B. Funsten as Bishop of Idaho and Wyoming. In appreciation of the Bishop's untiring and unselfish work in his jurisdiction, his friends planned a delightful surprise for him, and he and his worthy wife were invited to be present at an informal reception in their honor to be held in the Bishop Tuttle memorial house, which was beautifully decorated for the occasion.

After an hour spent in pleasant greetings, the Bishop, with the Rev. Everett P. Smith, Dean of St. Michaels Cathedral, Governor Brady, the Rev. D. H. Jones, Rector of Christ's Church, and the Chapter of St. Michael's Cathedral marched to the platform of the auditorium, where Dean Smith, as master of ceremonies, introduced Mr. D. D. Williams, Junior Warden, who expressed on behalf of the Chapter, their value of the Bishop's work, reading in closing a set of resolutions expressive of the appreciation in which the Bishop is held. Mr. H. N. Elkington, Clerk of the Chapter, was then introduced, who said:

"Right Reverend Sir: It is my pleasant duty and privilege on this, the tenth anniversary of your consecration, on behalf of your numerous friends, to tender congratulations on the conclusion of a decade of work as the Chief Pastor of the Church in Idaho.

"While to the superficial observer your labors may appear to have been a day of small things, we who are more intimately acquainted with details know to the contrary, the cords of the Church have been materially lengthened and her outposts more firmly intrenched, and while you have been confronted with trials and perplexities, ambitions and disappointments, yet under your guidance there has been progress, and above all has been felt the support of the Everlasting Arms. So like one of old at a certain stage of a memorable journey, you can thank God and take courage.

"May length of days be yours, and now entering as it were upon another cycle of time with all its possibilities, may the recollection of the duties of the past ten years well and bravely done, illumine your onward pathway with a golden radiance, even as the sun in the west at the close of the day paints all the skies in glowing colors as he gently sinks to rest beyond the limits of our vision.

"When the history of the early days of the Church in Idaho is written, as it will be, after we shall have passed from this sphere of action, the historian may in truth quote of your supervision as our Chief Shepherd and Bishop of Souls, the inspired words of the Psalmist, "So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands."

"Again, sir, accept our love and congratulations, and with them this Bishop's vestment, in remembrance of the occasion. I am sure I shall not be accused of indulging in hyperbole when I say, Never was the purple more worthily worn."

Mr. Elkington then presented the guest of the evening with a cassock and girdle of royal purple silk. Rev. D. H. Jones then in a characteristic speech presented a small chest, within which was a golden treasure, a letter accompanying the gift he explained would give the key to the treasure. Dean Smith then called upon the chief executive of Idaho to present the closing gift, and Governor Brady in a masterly address presented the crowning gift of the evening, a magnificent Bishop's ring. "We have been told this evening," he said, "that among other things accomplished by our worthy Bishop he has increased the value of the church property in Boise from $50,000.00 to $300,000.00. He has done much more than that, he has produced an advance in the value of souls, and of manhood and womanhood in Idaho. No man within the borders of our State has worked harder or more efficiently for the upbuilding of Christian life, or for the

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moral and intellectual elevation of the citizenship of our State, or done more to alleviate pain, want and suffering than our good Bishop Funsten.

"And in presenting you with this token of our love, admiration and respect, we wish to say, that we have learned to know you as a gentle, kind and grand Christian, loved by your friends, and bound to them by everlasting ties of bondage—a bondage of love and friendship. And we hope that this ring that we present to you to-night may be a link in that chain of love and friendship which binds not only ourselves but the entire good citizenship of this State, who join us in wishing you a life of prosperity, happiness and contentment."

Bishop Funsten was genuinely surprised with the beautiful and thoughtful tokens of affection from his parishioners and friends, and was hardly able to voice his thanks, so overcome was he with emotion. Whatever he had accomplished for Boise or for the kingdom, he said, was not of his own strength, but was done through a power from above, and to God should be given the glory. The appreciation of their love for him he valued far higher than the beautiful gifts for which they had his most heartfelt thanks. A description of the ring will be of interest to the many friends of the Bishop. It is hand-wrought, on one side is the Bishop's mitre and staff, on the other the open Bible and crossed keys, which surround an immense flawless amethyst, set flat with the gold, the entire ring weighing 580 grains. The chest with its golden treasure of $225.00, is to be used in having executed a design for the seal of the jurisdiction of Idaho, and having it engraved on the surface of the amethyst.

Musical numbers interspersed the evening's programme, and after the benediction, pronounced by the Bishop, the company adjourned to the beautifully decorated dining room, where the ladies of the Cathedral, and Grace and Christ's Churches, served elaborate refreshments to the guests of the evening.

H. W. E.

ST. CROSS CHURCH, HERMOSA BEACH

LOS ANGELES LETTER

On the Fifth Sunday after Trinity, the 11th of July, the new St. Cross mission church building, at Hermosa Beach, was formally opened by the Bishop for services. Hermosa is one of the newer and quieter resorts two miles above Redondo. It is finding increasing favor with people who wish a safe and pleasant outing for themselves and their children without the appliances for merry-making that characterize the conventional summer resort. There is a permanent population of about 500 people. Something over two years ago, afternoon services were begun in the ware-room of the Los Angeles Pacific station by the Rev. Chas. H. de Garmo, priest-in-charge of Christ Church, Redondo, who in the exercise of his pastorial office patrols the whole coast from Redondo to Manhattan Beach. There was at that time no other service in the town, and the service has from the first met a distinct need and cordial appreciation. Well located lots were offered for a building by the land company on condition that a structure of a certain value should be erected. It seemed for a time as if the little congregation would be unable to meet the requirements, but the prayers, patience, and simplicity and beauty and admirable sacrifice of priest and people conquered, and now the passengers going through on the Los Angeles Pacific cars notice as the most striking feature in the little town a church building and one that satisfies the most exacting taste by its adaptation to its uses as a seaside chapel. The total cost of the building was $2000, and no better effect could have been secured if ten times that amount had been expended. On the occasion of this first service the Bishop preached to a large congregation, appropriately drawing his lessons from the symbol of the cross. A number of the clergy of the Diocese were present and also the Rev. Louis C. Sanford, who with his family is occupying a house at Hermosa this summer. There is no debt on the property, but it is as yet without furnishings, for which $300.00 more will be needed. Services and Sunday School are held only in the afternoon, as the Church at Redondo is near enough for communicants to attend the morning services.

The annual Summer School of the Sunday School Institute was held in Santa Monica, July the 20th to the 23rd, in the parish house of St. Augustine's by the Sea. Beginning with a small attendance on Tuesday, it expanded into the best attended school that has ever been held in the history of the Diocese. The schedule of lectures was well selected. The missionary addresses of the Rev. Louis C. Sanford on Tuesday and Wednesday gave prominence to the idea of service as the supreme obligation of the Christian and therefore a chief concern in the training of the child for life in the Church. Mr. Sanford's topics were, "The Relation of Missions to Religious Education," "The Development of a Missionary Atmosphere in the Sunday School," "Supplementary Agencies." At the round table conference on Tuesday afternoon an animated discussion was precipitated by the introduction of the question of the desirability of having a field secretary for the Sunday School work in the Diocese. It is the earnest desire of the Executive Board to secure the services of such a secretary as soon as the means can be found, as it is impossible to do justice to the interests of Sunday School work in the Diocese without a paid officer of some kind who can devote more time to the subject than can be given by any rector of a parish, no matter how earnest and how well qualified he may be. The matter was referred to many times during the sessions of the school, and it is not the fault of either the speakers or the committee if the delegates went home without being sufficiently impressed with

EXECUTIVE COMMITTEE OF SUNDAY SCHOOL INSTITUTE OF THE DIOCESE OF LOS ANGELES

From left to right: Rev. R. B. Gooden, 1st Vice Pres., Mrs. J. A. Evans, Mrs. Emily Hibbard Rev. F. U. Bugbee, 2nd Vice-Pres.

importance of the subject. The other pics dealt with in the lectures were: "The Catechism: Its position in the urch Scheme," the Rev. Chas. T. urphy, Jr.; "The Method of Teaching " Mrs. J. Arthur Evans; "Reverence," e Rev. P. H. Hickman; "The Children's charist," the Rev. F. T. Henstridge; llowed with a paper from the Bishop "Sacramental Worship"; "Primary d Kindergarten Story Telling and mn Teaching," Miss Lillian Allebach; he Home Department and Font Roll,"

REV. E. L. HOWE, Secretary of the Sunday School Institute, Diocese of Los Angeles.

he Rev. E. L. Howe; "Devotional Read- ng," the Rev. Robert Renison; "Prayers ublic and Private," Mrs. Eleanor Pall- ster; "The Teacher's Relation to the Ad- ministration and Organization of the unday School," the Rev. Alford A. Butler, D. D. Great credit is due to the ew Sunday School Executive Board or the careful planning and advertising nd the efficient management of the Summer School. The influence of the Sunday School Institute is being felt more and more each year. The officers of the Institute this year are, in addi- tion to the Bishop, the Rev. Robt. B. Gooden, rector of St. Luke's Church, Long Beach, First Vice-President; the Rev. Frank U. Bugbee, rector of St. Paul's Church, Pomona, Second Vice- President; the Rev. E. L. Howe, rector of the Church of the Epiphany, Los An- geles, Secretary and Treasurer; mem- bers of Executive Committee, Mr. Leon Townsdale of Los Angeles, Mrs. J. Arthur Evans, Hollywood, Miss Emily M. Hib- bard, South Pasadena.

T. C. M.

The Annual Convocation of the Mis- sionary District of Nevada will be held in St. Peter's Church, Carson City, Fri- day, September 10th.

MISSIONARY CONTRIBUTIONS

Under the date, July 15th, Mr. John W. Wood writes:

"It is a great satisfaction to be able to tell you that the income from all sources up to July 1st is approximately $70,000 greater than for the correspond- ing date of the preceding year. We are not able at this writing to tell you just how much of the increase is in your De- partment. I have no doubt that when the figures are compiled some of it will be found there.

"The increase has been greatly helped by the good work of one of the mem- bers of the Board in having renewed for this year a gift of $10,000 made by an in- dividual last year and which we did not expect would be forthcoming this year.

"To-day we also received an additional $10,000 on a legacy account. This was unexpected and will help the total just so much.

"Although these figures will help a good deal to cut down the total of the deficit as originally estimated ($180,000) they do not by any means rid us of the possibility of a serious deficit on Sep- tember 1st. We must all pull together during the rest of this month and Au- gust to hold everything gained and to make as many new gains as possible."

Evidence is not wanting that the re- sponse in the Eighth Department will be larger this year than ever before. Let- ters have been received from parishes, which have hitherto been careless in the matter, promising to make an offer- ing, and other parishes, which in previous years have been satisfied with send- ing one offering whether large or small, will make a determined effort to meet their apportionment.

But two weeks of the Board's fiscal year remain, however, and whatever is done must be done promptly.

In the diocese of California contribu- tions should be sent to Mr. W. A. M. Van Bokkelen, and if received by him before August 31st, will be credited to this year's apportionment. In other dio- ceses and districts, offerings should be sent (telegraphed if necessary) to Mr. E. W. Roberts, Assistant Treasurer, 281 Fourth avenue, New York.

It would mark an era in the progress of the Eighth Department if the year could close with the department appor- tionment fully met.

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REV. W. A. BREWER, A.B., Rector and Principal.

Disaster in the Philippines

The following account of the havoc wrought at Sagada, last October, is taken from the printed report of the mission to the Igorots, which has but recently been circulated in this country. Upon receipt of the news by cable, the Board of Missions promptly cabled back $5000 to make the immediately necessary repairs. More is needed to put the plant on a permanent footing. This is the only economical thing to do. The Board will be able to do this only as the receipts from the Church make it possible. Mr. Staunton says:

"In the last ten days three successive typhoons have struck us. The first, from the northeast, on October 4th, was heavier than any I have previously experienced during my seven years in the Islands. This storm lifted the roof bodily off our Church, timbers, rafters and all. In its fall the roof carried away the clerestory on one side of the building. It is hardly necessary to say that everything in the Church, exposed to the fury of the wind and rain, was damaged almost to the extent of entire loss. The force of the wind may be inferred from the fact that a water barrel full to the brim was bodily blown off the flat platform on which it stood in the rear of our house.

"In this first storm, besides the loss of the Church, we suffered heavily otherwise. The grass roof of our house was blown off in patches and the rain poured in. We could not desert the house, as it contained all the possessions with which we had tried to create 'a home.' Neither could we protect our goods, for there was no protection to be had. To transfer through the storm to another shelter, books, pictures, and our year's supply of provisions, including damageable groceries, was manifestly impossible. We stayed in the house through the night watching the ruin of it all, hourly expecting to see the roof come off entirely, or worse, to find ourselves pinned under the collopsing framework of the house, the posts of which we knew to be rotten. That this house might fall while it was occupied by us was, you will remember, a possibility which I had made definite in my last annual report. But the wind dropped at last, and with the morning came the sun shining brightly through the uncovered rafters of the roof.

"During the night other roofs had been damaged, and our house for workmen in the pueblo had entirely collapsed, the posts on which it stood snapping off close to the ground. Before the crash came the occupants of this house had mostly sought shelter elsewhere, but one workman was severely cut on the head by falling timber. The material of which this house was composed was torn to shreds, and boards of it were picked up an eighth of a mile from the place where it had stood. In this same storm the lich-gate at the entrance to the mission property was blown down and broken up, and reports soon arrived from Bagnen that our Church there had lost a part of its roof, windows had been broken in, and the interior completely wrecked.

"We worked for four days clearing away the wreckage and repairing our roof, and had barely finished getting somewhat sheltered again when on the 9th another typhoon swept over us, this time from the opposite direction. More damage was done by this storm; but our recollection of details is almost obliterated by the next typhoon, which came from the southwest, on the 12th and 13th, and exceeded both the other storms in fury.

"If I have made it appear that the first storm of October 4th was severe, I can only describe this latter typhoon by saying that the first was a mere zephyr in comparison. To attempt to describe it is useless. We repeated our former experiences, except that this time we had only damaged property to guard. With a calloused indifference we saw valuable books standing in pools of water; sacks of flour becoming paste; colored water running from curtains and fabrics into bedding and clothing. The main doors of the mission building burst in, tearing the mortising apart. More from the instinct of self-preservation than from hopefulness of the result we threw our weight against the door in a momentary lull and nailed boards against the opening. One of the panels of the house burst in; we pried it back and nailed a beam against it; then, with heavy school benches fastened as diagonal struts from the floor to the side walls of the house we waited for the storm to expend itself, which it did after eight hours more of fury.

"Indeed, there was not much more that the storm could do to us. The rafters had held together, and though they creaked and groaned, the wind could not wrench them apart; all door frames throughout the house were out of plumb due to the sagging of the frame-work, but in such a general wreck that fact was of little importance; stovepipes were down, but the boys managed to get something cooked in a stove on the leeward side of the house under a tent of oilcloth; as for the water which flowed in through the again opened roof we had to let it out by boring holes through the floor.

"Fortunately for us, though this storm lasted twenty-four hours, its worst fury came during daylight. The next morning we heard what it had done to others.

"The stream, which ordinarily is six inches deep, flows through the town of Sagada and finds its outlet through a limestone cave at one end of the Sagada basin, had risen during the storm till it formed a lake half a mile long and from forty to sixty feet deep. The small stream which flows through the canyon on the east of the mission property had risen till it formed a similar lake of even greater depth and extent. Cautiously creeping out of doors and hanging on to projecting rocks to keep from being carried off my feet, I had seen, on the day of the storm, slack water backed up the valley till clear out of sight. Rice terraces, ordinarily fifty feet above the stream bed, were entirely submerged. Much of the surface of this quickly formed lake was covered as with a carpet with the floating debris from the fields and forest above. One of our cows failing to reach shelter literally had its life beaten out by the storm.

"We learned that in some places houses had been undermined, that in others water had undermined the sides of the mountains till avalanches of earth and rock had come down in which whole clusters of houses had been buried. Up to the present writing reports have come in from only the nearest villages.

"In Bagnen and Tacon thirteen persons were killed by falling houses and landslides, and seventeen others terribly wounded; in Data, it is said, a landslide cut a swathe through the center of the town, carrying every house before it; the total number of deaths is not yet reported. In Fidelesan three persons were killed. Everywhere houses of the Igorots are unroofed, or blown down, or undermined, or buried, from which the occupants for the most part escaped before the final crash came."

The following parallel from Mr. Staunton's report shows clearly why missionary work in the Philippines is more costly than the same would be in almost any other part of the domestic field:

"As it seems fairly impossible to relieve American minds of romantic ideas of the conditions that prevail in this easy tropical fairyland, let me reverse the terms of the problem.

"Suppose that a priest and a missionary physician, each with a family, had been sent to convert, and to treat the ailments of a tribe of primitive savages living in huts on the top of Mount Washington, N. H. Suppose that, there being no house on the mountain to shelter them, the Board of Missions had been appealed to and had appropriated $5000.

"Now suppose that the lumber yard nearest to Mount Washington was as far away as Boston, and that there was no railroad or even wagon road between the two places. Suppose, further, that the only way of getting in supplies of any kind was by having them carried on the backs of men or on an occasional packhorse, and that for five months of the year even the pack animals could not pass on account of the badness of the trails.

"And again, suppose that all building hardware, tools and necessary supplies for use on the top of Mount Washington, N. H., had to be ordered in and transported from Manila, Philippine Islands, with incredible delay, and that all effective laborers had to be obtained from a distance and paid $2.00 (gold) per day in addition to their traveling expenses.

"Now:—how far would that appropriation of $5000 go towards erecting the first two dwellings on the top of Mount Washington? And, there being on the top of Mount Washington excellent standing timber and abundance of water power, would not the erection of a sawmill, to supply timber not only for the first but for all future buildings, be the first practical step to take? Would it not be the only way, indeed, of meeting actual conditions?"

The Baldwin (Kan.) Ledger is responsible for the following: A truly eloquent Kansas parson had been preaching for an hour or so on the immortality of the soul. "I looked at the mountains," he exclaimed, "and could not help thinking, beautiful as you are, you will be destroyed, while my soul will not. I gazed upon the ocean and cried, 'Mighty as you are you will eventually dry up, but not I!'"

The Emmanuel Movement and its Critics

The writer of this article is not specially familiar, nor is he specially concerned, with the niceties of the programme of the Emmanuel Movement, whose originator is doubtless abundantly able in its defence even to matters the last minute. Unfortunately a busy man can not devote himself persistently to the task of explaining his own affairs, or a modest one to insisting upon the integrity of his motives. In the long run these things usually rectify themselves, and Newman is probably right in his modification of the aphorism "Throw mud enough and some will stick" into, "will stick but not stain."

So much has been said and written about what is known as the Emmanuel Movement that there would seem to be little enough excuse at this late day for either its misinterpretation or its deliberate misportrayal. None the less, a recent issue of the California Christian Advocate, treating editorially of what it styles "Emmanuelism with Emmanuelism left out," seems to both misinterpret and misportray. It is a question, perhaps, of temperament and denominational prepossal: You do not like the rector of Emmanuel church and his methods and achievements; therefore you are at liberty to say about him or them anything you see fit, to discredit both with the unreflecting public.

The first point with which one has to deal, in coming to terms with the writer in the Christian Advocate, is the suggestion that the abandonment of the church clinic indicates a change of front and the repudiation of some method or principle fundamental to the earlier programme. This is as if one should argue that the discarding by the physician of his surgery in the house and the transferring of his vials and instruments to an office in a down town block is the abandonment of the methods and principles of his practice: since it is the "referring of these afflicted folks to a good reliable physician," which the Advocate hails as the new departure, which has peculiarly distinguished "Emmanuelism" from the first.

Again: the rector of Emmanuel church is said to have "practically surrendered the scheme of treating functional diseases by hypnosis," his article in The Century for July being alleged as proof. Unfortunately Dr. Worcester, in the Century article, says explicitly that he and his fellow workers have abandoned nothing in the face of the clamor which has arisen against the possible misuse of hypnosis, nor do they intend to do so. Everything apparently has its dangers—even writing about things concerning which one is uninformed or uninformable: Dr. Worcester will take the risk, and continue as he has begun, using what is conveniently though not very accurately called hypnosis for those cases where the thing will work. The statement that "the church clinic method can not differentiate itself from fakes" does not seem to be warranted by anything in The Century article nor by anything in the experience of the workers on Newbury Street. Perhaps the writer is in possession of some data on this point unfamiliar to the public and to the persons most concerned. If he is, it might be brought to light.

Again: In what way the practicability if the movement is surrendered by the words which The Advocate prints in heavy type, I confess that I do not see; though of course I may be stupid. Dr. Worcester is the rector of a church having nearly a thousand communicants; he is regularly its Sunday morning if not also its Sunday evening preacher, with guilds and classes throughout the week, and some four or five hundred families to be kept in touch with. How many clergymen, in addition to all this, attend persistently to the bodily and mental distress of a hundred and twenty-five sick persons, treating each case in a personal and individual way and taking up a new one the moment an old one is convalescent? If any one except a hospital chaplain even attempts to minister to as large a number of the ailing as this, I, for my part, would like to come across him. The hospital chaplain, of course, has all the other demands upon his time which Dr. Worcester has—the preaching and calling and guilds and class-meetings and the presiding over the affairs of a big city parish. And, equally of course, he attempts to know intimately the bodily and mental states of all of those to whom he ministers, and is accountable for their dual progress. Seriously, it will take a better line of argument than this to persuade candid and intelligent persons that the Emmanuel Movement is leaving its Emmanuelism out.

As to "the pathetic admission of the coalesence of the Emmanuel Movement with Christian Science," the article in The Century puts the situation otherwise. It is the Christian Science movement which is coalescing with Emmanuelism, if resorting to the use of the trained physician in all cases of organic disorders, which is what has differentiated Dr. Worcester's method from the first—is allowed to be the best. It would seem to be not the Emperor who is coming to Canossa, but Canossa which is coming to the Emperor. Surely the editorial eye-glass, or something which lies behind the eye-glass, has been involved in the San Francisco summer fog.

How "the whole popular features of the Emmanuel Movement are surrendered" in an article which its originator closes with the statement that, in spite of all objections, he intends, while God gives him ability, to move and to see others moving along the old lines, is not on the face of it apparent. Here also the editor may have esoteric evidence which his presentment does not allege.

And what meaning attaches to the statement that "all that remains to the movement as its only real asset aside from an immense advertising value," in the case of the inaugurator of the work on the Charles bank, whose congregation of New England gentle people have been chiefly anxious that their rector should keep himself out of the newspapers? Has the editor of The Advocate perhaps mistaken the occupant of the pulpit which Bishop Huntington first adorned for some boisterous and clamant wandering exhorter? And does he imagine that the chief interest which attaches to the possession of the hood of a Leipsic doctorate is that one can shake it in the public eye?

More serious, as coming from a more serious source, would be the criticism of Professor Munsterberg before the Summer School at Harvard, did not this also seem—if the press report is accurate—to misapprehend the main scope of the movement. Everybody, of course, knows that the Greeks and Romans used the aid of religious emotions in their attempts to cure disease, and equally of course everybody knows that the Australian blacks, and the natives of the Trobriand and the Woodlark Islands, and the New Guinea mainland savages, and half a hundred other simple and primitive people, do so now. We also know that the diseases disappear, and that—whether the religious element affects or aids in its disappearance or not—it undoubtedly helps the patient to acquire a confident and hopeful frame of mind. Exactly what the effect of this hopefulness and confidence is upon the processes of the body—how the one impinges on the other—physiology does not inform us, and possibly will never know. That, however, does not affect either the process or the argument, since even the new physiology is not omniscient, and things go on whether we want them to, and whether we understand their ways, or not.

Again: As to the handing over of patients having organic diseases to the physician and the surgeon, this is what Emmanuelism always has done, and is what has distinguished it from the first. That quacks get hold of the name and distort and misapply the method, is no reason why it should be abandoned, any more than that a maniac or a monkey with a razor is a menace to itself and others is a reason why we should not shave.

As to "the exactly trained scientific mind of the physician" and its contrast with the mind of the clergyman, we can only say that some at least among us aspire to exactitude in our training and have, we trust, an open mind to all the facts. The physician used quinine in the case of certain patients, though neither he nor the laboratory worker is able to tell in what way it obtains its peculiar property of adding to the stability of the white corpuscles in the blood and preventing their disappearance, nor from whence this apparently newly created material in the veins of the body is derived. On this latter point the writer of the present paragraph could hazard a guess; but he will leave that for the nonce to the laboratory workers, in whose province it apparently belongs. What, however, we want the physiologists to tell us is why the white powder which we call quinine acts in this way, and one which we call strychnine acts in quite another way, and one which we call flour in still a third, and one which we call morphia in a fourth? This, if we could know it, would take us a little way into understanding the constitution and the processes of the universe as the phrase is: but it is pretty certain that this, like some other things, will be for some generations, and perhaps forever, hid.

With Professor Munsterberg's warning against the merging of the higher in the lower things of life one is entirely and heartily in accord. I agree with him also that the first work of the clergy is spiritual and not material. At the same time no man has the right to abstain from the attempt to ameliorate any form of human misery with which he believes he is competent to deal, when it presents itself before him, simply because it pertains to what is known as an inferior category, nor because fools will perhaps travesty his methods and make capital out of his success. The root of things is apparently pretty sound

in spite of all the charlatans, even in this initial decade of the twentieth century; and if we wait until we understand precisely how things work before we use them, we shall only delay the progress of humanity and defer the achievement of certain felicities and usefulness that would seem to be within our reach. Nature continues to relieve the majority of tuberculous persons without the aid of the physician and generally without their knowledge, and it has lately been discovered that the most dreaded of all diseases, leprosy—long stamped by physiology and medicine as incurable—yields in certain cases to the curative processes of the universe even where men had taken every pains they could contrive to bring about a different issue. It is this situation in the constitution of things which, if I understand aright, Emmanuelism tries to utilize. Doubtless when medicine or physiological research presents us with a better working programme, or is in possession of a rationale of the cosmos which explains the inexplicable and precludes the impreclud-ible, Emmanuelism will have had its day.

W. H.

FATHER GEORGE TYRRELL

By the death of Father George Tyrrell, which occurred in London on July 15th, the Modernist movement in the Roman Communion loses one of its brightest and most energetic minds, and the Catholic Church, a soul of singular breadth and sanity of view and of high and rare attainments. Born in Dublin in 1861, of a family belonging to the Protestant Episcopal Church of Ireland and distinguished for its intellectual abilities, he was at the age of eighteen admitted to the Communion of the Church of Rome and a little later to the Order of Jesuits. As he tells us in his volume entitled "Medievalism," it was from a very crude study of Bishop Butler, and at the age of fifteen, that he awoke to the conviction that there existed "a great and pressing world-problem to be solved for himself and for others, either positively or negatively;" and in the event, and after three years of such examination as a youth was likely to engage in, his solution landed him in the arms of the Church of Rome. In later years he was accustomed to regard with some amusement the reasons which decided him in this rather momentous matter. Unfortunately the Dublin of 1876-1879 was a somewhat unlikely place for a young mind like Tyrrell's to meet with exactly the sympathy or the suggestions which it needed, though Archer Butler would have helped him had he been then alive, and one fancies that Stokes should perhaps have been of service. At any rate the step was taken and Tyrrell's first experience after he attained to manhood was to find himself installed as teacher in philosophy to the novices at Stonyhurst. It is to the work he did here—or perhaps rather to the strain in him that fitted him to undertake the work—that we owe that attention to strictly philosophical theses which it was hoped would bear fruit in a special study of the "Immediacy" of Bergson. Whether the manuscript of the promised volume was left in such shape as that it can presently see the light, we have not yet been told.

By nature as well as by training a publicist—supremely interested in the Christian religion as it affects the ordinary thought and life of man—Catholic rather than clerical in his idiosyncrasy as well as in his determinations,—Tyrrell set himself to formulate a conception of Catholicism and of the philosophy of history which should render it possible for candid and enlightened souls to combine allegiance to the Church with allegiance to scholarship and science. It was to this end that nearly all his utterances, from "The Faith of the Millions" to "Medievalism" and his last articles in The Quarterly Review and in The Nation, were designed.

Degraded from his Order and then silenced by the Vatican, with his works placed upon the Index, Father Tyrrell continued to maintain the identity of his position with real Catholicism and, alike in the face of theology and of history, his title to the Catholic name. That he felt somewhat keenly the position in which he found himself can hardly be doubted, though less for himself than for the Church he tried to serve; but he continued to write with great persistency and to bear himself with a good deal of serenity, and declined to avail himself of opportunities which would gladly have been afforded him to return to the Church of his baptism and his early boyhood life.

His death culminated an illness of about two weeks, and occurred at the home of Mr. M. D. Petre, a well known Catholic layman. With him at the time were the Baron von Hugel of Cambridge University and the Abbe Bremond. At the dying man's desire a priest of the diocese of Southwark was called in, and conditional absolution and the rite of Extreme Unction were administered. Owing to paralysis of the throat the viaticum could not be received, and it is perhaps a question whether the attendant priest would have braved the possible reprisals of his ecclesiastical superiors by providing it had the condition been otherwise. As it happened, the situation was to some extent saved, and a solution such as the dying man would perhaps have himself desired provided, through an exigency of Nature, which was itself an expression of the mind of God.

The funeral took place at Storrington in Sussex, and the Church at whose font he had received his baptism was the Church in whose graveyard all that was earthly of him was laid to rest. Both the Roman Catholic Bishop of Southwark and the Appellate Archbishop of Westminister refused Catholic burial to his remains, and his friends were thrown back upon the good offices of a Church whose hospitality alike in life and in death is larger and more Catholic and more Christian than that of the papal fold. Before leaving the house in which the body rested, the Abbe Bremond made a brief speech, setting forth the circumstances in which they stood, and their desire to avoid anything suggestive of a sectarian or schismatic attitude, "such as he abhorred." No comment was made on the decision of the ecclesiastical authorities, which was also as he would have wished, the Abbe contenting himself with saying that they could not let him be borne to the grave without prayers, and that consequently he, as an old and intimate friend, would say the last Catholic rites over his body and bless the grave where he was to lie. By the irony of circumstances only a low wall separated the Roman burying ground from that in which his grave was made, the Roman Catholic chapel being in near view on the one hand, the parish church on the other. The Abbe Bremond was the sole speaker at the grave, and he acknowledged in feeling and manly words the hospitality of "the Church of Keble, of his friend of friends, Dolling, and of so many of you who have been so discreetly kind and so courageously true to him." The closing words of the address were a quotation from Keble's Christian Year—the last verse of the lines for Easter Eve, beginning "Prisoner of Hope thou art—look up and sing."

W. H.

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Recollections of a Pioneer Woman

By the late MRS. LUZENA S. WILSON

CHAPTER III.

'he daylight woke us next morning to realization that if we were to accomsh anything we must be up and stirg. The world around us was all alive. mpfires crackled, breakfast steamed, l long lines of mules and horses, ked with provisions, filed past on ir way out from what was already led a city. The three or four wooden ldings and the zinc banking house, ned by Sam Brannan, looked like solid sonry beside the airy canvas strucres which gleamed in the October sunne like cloud pictures. There was no edit in '49 for men, but I was a woman th two children, and I might have ught out the town with no security ner than my word. My first purchase s a quart of molasses for a dollar and slice of salt pork as large as my hand the same price. That pork, by the y, was an experience. When it went o the pan it was as innocent looking rk as I ever saw, but no sooner did it ich the fire than it pranced, it sizzled, othed over the pan, sputtered, crackled d acted as if possessed. When finally subsided there was left a shaving the e of a dollar and my pork had vaned into smoke. I found afterward at many of our purchases were as deptive, for the long trip around the Horn" was not calculated to improve article which was probably very inior in quality when it left New York. he flour we used was often soured and have sifted out a handful of long black orms at one time from a single sieve l of flour. The butter was brown from e and had spent a year on the way out California. I once endeavored to eshen some of this butter by washing first in chloride of lime and afterward urning it with fresh milk. I improved in a measure, for it became white, but ll retained its strength. It was, however, such a superior article to the original "Boston" butter that my boarders e it as a luxury. Strange to say, in a untry like California was in early days overrun with cattle—fresh milk and tter were unheard of, and I sold what tle milk was left from my children's eals for the enormous price of a dollar oint. Many a sick man has come to me r a little porridge, half milk, half water d thickened with flour, and paid me a llar and a half a bowl full. The beans d dried fruits from Chile and the yams d onions from the Sandwich Islands ere the best articles for table use we d for months. The New York warehouses were cleared of the provisions ey had held for years, and after a elve-months' sea voyage they fed the ngry Californians. Half the inhabints kept stores—a few barrels of flour, sack or two of yams, a keg of molasses, barrel of salt pork, another of corned ef (like redwood in texture), some lls' eggs from the Farrallones, a sack onions, a few picks and shovels and a rrel of whisky served for a stock in ade, while a board laid across the head a barrel answered for a counter. On any counters were scales, for coin was re, and all debts were paid in gold dust $16 per ounce. In the absence of scales a pinch of dust was accepted as a dollar, and you may well imagine the size of the pinch very often varied from the real standard. Nothing sold for less than a dollar; it was the smallest fractional currency. A dollar each for onions, a dollar each for eggs, beef a dollar a pound, whiskey a dollar a drink, flour $50 a barrel. One morning an official of the town stopped at my fire and said in his pompous way: "Madam, I want a good substantial breakfast, cooked by a woman."

I asked him what he would have and he gave his order: "Two onions, two eggs, a beefsteak and a cup of coffee." He ate it, thanked me and gave me $5. The sum seems large now for such meal, but then it was not much above cost, and if I had asked $10 he would have paid it. After two or three days in Sacramento we sold our oxen, and with the proceeds, $600, we bought an interest in the hotel kept in one of the wooden houses, story-and-a-half building which stood on what is now known as K street, near Sixth, close to what was then the Commercial Exchange, Board of Trade, and Chamber of Commerce, all in one, "The Horse Market." The hotel which we bought consisted of two rooms—the kitchen, which was my special province, and the general living room, where I first entered. I thought I had already grown accustomed to the queer scenes around me, but that first glimpse into a Sacramento hotel was a picture which only loss of memory can efface. Imagine a long room dimly lighted by dripping tallow candles stuck into whiskey bottles, with bunks built from floor to ceiling on either side. A bar with rows of bottles and glasses was in one corner and two or three miners were drinking; the barkeeper dressed in half sailor, half vaquero fashion, with the blue shirt rolled far back at the collar to display the snowy linen beneath, and his waist encircled by a flaming scarlet sash, was in commanding tones subduing their noisy demands, for the barkeeper, next to the stage driver, was in early days the most important man in camp. In the opposite corner of the room some men were having a wordy dispute over a game of cards; a cracked fiddle was, under the manipulation of rather clumsy fingers, furnishing music for some half a dozen others to dance to the tune of "Moneymusk." One young man was reading a letter by a spluttering candle, and the tears rolling down his yet unbearded face told of the homesickness in his heart. Some of the men lay sick in their bunks, some lay asleep, and out from another bunk, upon this curious mingling of merriment and sadness stared the white face of a corpse. They had forgotten even to cover the still features with the edge of a blanket, and he lay there in his rigid calmness a silent unheeded witness to the acquired insensibility of the early settlers. What was one dead man more or less? Nobody missed him, and they would bury him to-morrow to make room for a new applicant for his bunk; and the music and the dancing, the card playing, drinking and swearing went on unchecked by the hideous presence of death. His face grew too familiar in those days to be a terror.

W.

CHAPTER IV.

It was a motley crowd that gathered every day at my table, but always at my coming the loud voices hushed, the swearing ceased, the quarrels stopped, and deference and respect were as readily and as heartily tendered me as if I had been a queen. I was a queen. Any woman who had a womanly heart, who spoke a kindly, sympathetic word to the lonely, homesick men, was a queen, and lacked no honor which a subject could bestow. Women were scarce in those days. I lived six months in Sacramento and saw only two. There may have been others, but I never saw them. There was no time for visiting or gossiping; it was hard work from daylight till dark, and sometimes long after, and I nodded to my neighbor and called out "good morning" as we hung the clothes out to dry on the lines. Yes, we worked; we did things that our high-toned servants would now look at aghast and say it was impossible for a woman to do. But the one who did not work in '49 went to the wall. It was a hand-to-hand fight, with starvation at the first; later the "flush" times came, when the mines had given out their golden store and every one had money. Many a miserable, unfortunate, stricken down by the horrors of scurvy or Panama fever, died in his lonely, deserted tent, and waited days for the hurrying crowd to bestow the rites of burial. It has been a lifelong source of regret to me that I grew hard-hearted like the rest. I was hard worked, hurried all day and tired out, but I might have stopped sometimes for a minute to heed the moans which caught my ears from the canvas house next to me. I knew a young man lived there, for he had often stopped to say "good morning," but I thought he had friends in the town, and when I heard his weak calls for water I never thought but some one gave it. One day the moans ceased, and on looking in I found him lying dead, with not even a friendly hand to close his eyes. Many a time since, when my own boys have been wandering in new countries, have I wept for the sore heart of that poor boy's mother, and I have prayed that if ever want and sickness came to mine some other woman would be more tender than I had been and give them a glass of cold water.

We lived two months in the Trumbow House, then sold our interest in it for $1,000 in dust and left it, moving a few doors below on K street. The street was always full of wagons and pack mules; 500 would often pass in a day packed heavy with picks, shovels, camp kettles, gumboots and provisions for the miners. There was always a fleet of schooners and sloops anchored at the river bank unloading the freight from San Francisco. Steam vessels had not yet plowed the muddy waters of the Sacramento. When one of these slow-moving schooners brought the Eastern mails there was an excitement in the town. For the hour all work was suspended and every man dropped into line to ask in turn for letters from home. Sometimes the letters came; more often the poor fellows turned away with pale faces and sick disappointment in their hearts. Even the fortunate recipients of the precious sheets seemed

"THE WORLD WILL NEVER SEE THE LIKE AGAIN AS THOSE 'PIONEERS OF '49.'"

often not less sad, for the closely written lines brought with their loving words a host of tender memories, and many a man whose daily life was one long battle faced with fortitude and courage, succumbed at the gentle touch of the home letters and wept like a woman. There was never a jeer at these sacred tears, for each man respected, nay honored, the feelings of his neighbor. Brave, honest, noble men! The world will never see the like again of those "pioneers of '49." They were as a rule upright, energetic and hard working, many of them men of education and culture whom the misfortunte of poverty had often forced into the ranks of labor in this strange country. The rough days which earned for California its name for recklessness had not begun. There was no shooting, little gambling and less theft in those first months. The necessities of hard work left no leisure for the indulgence even of one's temper, and the "rough" element which comes to every mining country with the first flush times had not yet begun to fill up the country.

One of the institutions of '49, which more than filled the place of our present local telegraphic and telephonic systems, was the "Town Crier." Every pioneer must remember his gaunt form, unshaven face and long, unkempt hair, and his thin, bob-tailed, sorrel, Mexican pony, and the clang of his bell as he rode through the streets and cried his news. Sometimes he announced a "preaching" or a "show," "mail in" and "auction" or a "stray." Another of the features of the city was the horse market to which I have already alluded. A platform was built facing what was only by courtesy called the street, and from this elevation every day rang out the voice of the auctioneer, and round it gathered the men who came to buy or sell. The largest trade of the day was in live stock. The miners who came down with the dust exchanged it here for horses and mules to carry back their supplies, and vaqueros brought in their cattle to sell to the city butchers. Here, too, were sold the hay and grain, which almost brought their weight in gold.

The population of Sacramento was almost entirely a floating one. To-day there might be 10,000 people in the town and to-morrow 4,000 of them might be on their way to the gold fields. The immigrants came pouring in every day from the plains and the schooners from San Francisco brought a living freight, eager to be away to the mountains. W.

San Francisco, March, 1881.

To be continued

William Reed Huntington

The Rev. Wm. Reed Huntington, D. D. whose recent death has brought sorrow to the whole Church, was born in Lowell, Mass., in 1838. His general education was completed at Harvard in the class of 1859. He taught chemistry for a year at the University, assisting his brother-in-law, the distinguished Josiah P. Cooke. He then determined to enter the ministry, was made deacon in 1861 and priest in 1862. His first work was as assistant to the future Bishop Huntington at Emmanuel Church, Boston. Thence in 1862, he went to Worcester where he remained as Rector of All Saints Church until 1883. In that year he succeeded Bishop Potter as Rector of Grace Church, New York, which charge he resigned on attaining his seventieth year. His parish would not accept his resignation and he was still in active service at the time of his death, which occurred on July 26th, at the home of his daughter, Mrs. Royal Robbins at Nahant, Mass.

Dr. Huntington had served the Church in General Convention continuously since 1871. In the Convention the most important matters with which he was identified were the revival of the office of Deaconess, the Revision of the Prayer-Book, the various Constitutional Amendment looking towards Church Unity and the proposed preamble to the Constitution.

For many years, however, no measures of any first-rate importance have been debated without his taking a leading part. He was the acknowledged leader of the House of Deputies.

He declined the Bishopric of Iowa and the Coadjutorship of Pennsylvania. He was for many years a member of the Board of Missions, was Chairman of the Building Committee of the Cathedral

St. John the Divine, Warden of the York Training School for Deacons and held many other positions of onsibility. He received the degrees D. D. (Columbia, Princeton, Harl, Yale); D. C. L. (University of the th); L. H. D. (Hobart); and LL. D. nion). He married in 1863 Theresa nolds, a niece of Wendell Phillips, died while still at Worcester. One and three daughters survive him.

* * * *

he bare facts indicate distinction of vice. They do not indicate the qual- of that service, nor suggest the per- ality which made it possible. Dr. ntington touched manifold interests. was poet and preacher, pastor and inistrator, scholar and statesman; yet whole career was dominated by one pose. His work was singularly uni-l, singularly self-consistent. He ned—for underneath his reserved ex-ior, his nature was hot fire—to make Church to which he had given his er devotion, more fully conscious of mission to American life and more npletely determined to reach all sorts l conditions of men.

Nearest to his heart as the sphere in ich this purpose was to be realized, his parish. In a sermon preached Grace Church after twenty years as ctor, he alluded to his first impression he entered the parish, that there was thing left to do but keep the splendid ganization running. But opportunity new work opened in every side and ace Church became a great leader in cial service. It stayed down town. It ened its doors to the people in its ighborhood. It ministered to the en people crowding the East Side. It ilt among them a great chapel, group- with it parish house and hospitals and y grounds. It provided a beautiful mmer home for its children. It main-ned a vast number of social activities. Its distinction lay, however, not in ese things which many other parishes e doing; but in the quality of the ser-e. Through its Rector, Grace Church t the best every where. In the matter beauty for example, the Rector be-ved with Ruskin in the Democracy of t and he made the Parish minister auty to rich and poor alike. The Par-Church and its group of buildings ve become more beautiful from year year; its service richer and more dig-ied. The East Side group is as per-ct as it can be made.

With equal sincerity and power, Dr. ntington conceived of his duty as a izen. Not a frequent speaker "upon pics of the day," his voice was always ard when great moral issues were be-re the people. How greatly he was teemed as a citizen the many columns the daily papers crowded since his ath with details of his life and work ve evidence. Thus again he strove to ake the Church understand her mission. It was, however, in the struggle for e unity of Christ's Church that he was ost widely known to American Christ-ity. He regarded Church unity as a tional question. The Church must be ited in order that she might do her ork in the nation. That was the bur-n of the great speech with which he osed the debate upon the Huntington endment at the San Francisco con-ntion in 1901. His first book, "the urch Idea," was a plea for a church mprehensive enough to make unity ssible. His last important address as upon the same subject. He helped frame the Chicago Declaration of 86, which later became the Chicago-ambeth platform. For twenty years made the question a living one in Gen-al Conventions, at Church congresses, d wherever men met to consider the Church's work. It has been sometimes said that he failed to a great degree in accomplishing his purpose; but success in such matters is not written in constitutions and canons—it is written in the hearts of men. If in twenty years Church unity has ceased to be the "iridescent dream" about which his opponents taunted him and became a living issue the result is due to no other man so much as to the late Rector of Grace Church.

It has been pointed out in more than one review of his work that the revision of the Prayer Book, which he originated and in which he was the acknowledged leader during the twelve years ending with the Convention of 1892, was part of his work for Church unity. To secure greater richness and flexibility in the worship of the Church was to make unity easier to achieve. It was going still deeper to help the Church to accomplish more fully her mission to all sorts and conditions of men. From the same dominating interest sprang his enthusiasm for the noble cathedral rising on Morningside Heights, in which he believed that the need of American Christianity for stateliness, dignity and richness of worship could be realized; and within a different range of life his keen interest in legislation in the Church. He was no doctrinaire. He had no sympathy with wholesale constitution-making of the Gallic sort. He tested every proposal by its bearing upon actual conditions of Church and national life. It would be hard to find an "academic" argument in any of his speeches or reports.

In all these various ways and with distinguished leadership in all he strove to make the Church an effective force in modern life by making her understand herself. He succeeded not because he was what is called versatile, but because they were all means to the one great end. Neither Parish nor General Convention, nor Church, nor even Christianity, ever became an end to him. He saw beyond them to the nation and the world.

The same was true of his scholarship and his preaching. They were means to an end. He was a scholar of a type of which we have too few in these days, when research and accumulation of facts have usurped the place of culture and the ability to interpret facts. He had the scholar's passion for facts.

"The case is argued ill, the hard fact says thee nay," was a most characteristic line. He had painstaking accuracy, but he always looked beyond. His learning was a mere instrument of his practical power. His culture was part of himself.

In similar fashion his preaching for all the exquisite literary finish of his manuscript was entirely simple and direct. He preached as he debated with intense desire that men should see the point. He sometimes felt himself unnecessarily sensitive to that perfection of style which admits of no misinterpretation. "Perhaps I have been too much of a purist" he said; but as he spoke no one could doubt but that his one absorbing interest was to convince. His eloquence was of no oratorical character. It was not glowing, full, tumultuous; it was clear and tense. His short, slender person (which a casual observer might pass almost unnoticed) suddenly flamed into greatness. Men knew a master as they listened. "The Greatheart of the American pulpit" the President of Yale called him in conferring his degree upon him. He was always persuasive, dominating; but when now and again in sermon or debate the deep fires of his nature were stirred the words fell like "hot burning coals"; they pierced like the "sharp arrows of the mighty."

It was no doubt his sensitiveness to form which made the sonnet his favorite medium in verse. Beyond a few occasional verses he did not write poetry for publication, but his more intimate friends knew his skill, and through his verses understood better the power of his imagination and the width of his outlook upon the world.

As a theologian he was conservative, but with great sympathy for genuine scholarship, keen appreciation of critical Biblical study and a certain receptivity, which without greatly altering the main lines of his thinking as the years advanced, kept him in close touch with younger men. In his writings, with one or two exceptions, he dealt solely with practical and devotional questions. He wrote to further the causes in which he was concerned. He wrote as he spoke—clearly, logically and with great power of conviction.

Dr. Huntington was perhaps typically Puritan in the roots of his nature. "The Puritan strain" gave the title to one of his characteristic sermons. He was reserved, quiet, full of concentration and tenseness. The bereavement of his earlier minstry deepened his reserve, yet touched him with a mystical fire and made his sympathy of a wonderful searching kind. His parishioners and the many others who crowded to him for help knew that reserve never meant coldness, nor the quick question and quick decision a mere business-like dealing with need. His soul flowed out to his fellow men; he loved deeply.

He was a true leader of men. The hearts of thousands throughout the land who rejoiced to follow him are weighed with grief. Over all the land are soldiers in Christ's ranks whose hearts cried out when he lay dead "O Captain, my captain." As one of his own sonnets suggests, speaking of that priest of ancient Israel, "We bury him among the kings, those kings by God's grace who hold sway over the hearts and lives of men." He was not writing of himself, but here are his words:

"Yes, lay him down among the royal dead;
His steady hand no more the censer swings,
For kingly was he, though a priest, they said.
Great hearted friend! thee, too, we counted bred
For priesthood loftier than the tardy wings
Of souls content with songs the caged birds sings
Are wont to sore to. Thine it was to wed
Far sundered thoughts in amity complete;
With Christ's own freedom fettered minds to free;
To thrid the darkling paths where timid feet
Faltered and slipped. Oh, it was not in thee
To blanch at any peril! Then most meet
That thou among the kings should buried be."

EDWARD L. PARSONS.

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Editorial

THE FUTURE LEADERSHIP OF THE CHURCH

We have chosen the title of the recent book by Mr. John R. Mott to put at the head of this column because what we have to say in reference to the increase of the ministry is designed chiefly to call attention to that remarkable book and to the work which the student movement is doing to further the cause.

If ever there has been a time when men have felt that the Christian Associations were inclined to disregard their relations to the Christian churches and to depreciate the work of the ministry that time is past. Not only is the general association endeavoring faithfully to work with and for the churches, but the college and university branch which is known as the student movement and which is under Mr. Mott's leadership has taken up in serious earnestness the problem of fostering the ministerial vocation among college men. Some two years ago there was started on this coast the so-called "Recruits" movement with the same object in view. Up to that time the college Y. M. C. A. had done little in that direction on the coast. The "Recruits" aroused interest all up and down the coast and attracted national attention. It soon appeared, however, that the organization was endeavoring to cover ground which in parts of the country was already covered by the Y. M. C. A. work. A visit of Mr. Mott soon after brought about the greatly to be desired result of the union of the two forces, and the appointment of a special secretary for this coast. The plan of work includes the banding together of men looking forward to the ministry, public addresses, conferences with representative clergymen, private interviews and constant pressure upon the churches and universities to present the cause.

That is a duty and a privilege which is often forgotten by the clergy. They feel and rightly, that there must be an inward call. Sometimes they assume that therefore they have no responsibility. They feel and wrongly, that there is little use in speaking to "an untoward generation" and therefore they do not speak. Sometimes too, they feel—nothing whatever. They forget all about it. They simply neglect their opportunities. They drift along and do nothing.

If any clergyman to whose notice this comes belongs in any of these classes we commend this book to him. It will stir his conscience. It will open his vision. It will render him without excuse. Indeed we have no doubt that it may give him a very unpleasant hour as he reads it and faces his own neglect. We commend it especially to those who have felt great discouragement in their own ministry and come to the not uncommon conclusion that they will not be responsible for any other man facing the same hardships and the same neglect.

For the book has the great advantage of dealing with facts. It is not a mere eloquent appeal in time of great need. It begins by putting most forcibly the fact of the decline in the number of candidates for the ministry, but far from treating this as a matter for discouragement Mr. Mott plunges at once into a discussion of the great opportunities which lie before the ministry. He points out one after another the problems of material life which the minister has easier approach to than almost any other man. There is the huge immigration of alien peoples who must be assimilated and lifted to higher standards of civilization. There are the social and industrial questions. There is the new problem of the city and the newer problem of the country towns from which the population of the city is recruited. There are the intellectual difficulties which face educated men. These, and it is one of Mr. Mott's finest insights, instead of constituting an insuperable obstacle ought if properly presented to constitute a stirring appeal to thoughtful men. The material life is brimful of problems which are in turn opportunities and great opportunities are for right minded men great inducements.

There are to be sure many "causes which deter able young men from entering the ministry." He names them in order of importance as "the lack of proper effort to lead them," the secular spirit of the age, "the attraction of secular pursuits together with the opportunity for Christian laymen," the character of preparatory studies, and then a number of minor obstacles which we have hardly space to mention here.

The important point is the lack of effort to lead men and the remedy for this is discussed in the last two chapters, one treating of the "favoring influence," the character of the individual minister, the influence of the smaller college, the power of Christian homes and the like, and the other of the details of the "Propaganda," full of wise suggestions concerning the manner in which the ministry can effectively reach young men.

But after all is said it is an heroic service to which men are called. The appeal must be ultimately to the hero spirit. We commend the whole book to ministers and parents and teachers alike, but we commend especially the stirring words with which it closes. They should revive in many a minister dulled and discouraged by the conditions of his service something of the glory of his early enthusiasm, a vivid sense of the wonder of the work to which he has been called. "The call to the Christian ministry to-day is a call to the heroic if it is anything." President Eliot in addressing the entering class of the Harvard Divinity School a few years ago characterized the ministry as "the most adventurous of the professions." It reminds one of the saying of St. Augustine, "There is no work in this life more difficult, toilsome and hazardous," than the life of a minister. It will require heroism to make Christ known and obeyed in the cities of our continent; to redeem the towns, villages and rural districts, to lay Christian foundations in the new States and provinces of our great West; to grapple successfully with the most serious social problems of our day; and to wage a triumphant warfare throughout the non-Christian world. The call to the ministry is a call to Lucknow and Port Arthur service. It is well that this is so. The highest call that comes to young men, as Mazzini has said, is "Come and suffer." There is a vicarious element in strong young men which needs to be called out and exercised. There is a deep truth in the words of Illingworth, "The pleasures of each generation evaporate in air; it is their pains that increase the spiritual momentum of the world."

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The Diocese of California

PAROCHIAL NOTES

San Francisco—St. Luke's Church—Clay street, near Van Ness avenue, the Rev. Edward Morgan, rector.—Despite the fact that the past two months have marked the vacation the church has been well filled every Sunday. The early Celebrations have been well attended, as well as the Thursday Celebrations. With the opening of the schools the parishioners are returning, and it is pleasant to see them back in their pews. The work on the new Saint Luke's is progressing favorably. Success marks the work. The concrete foundations are being rapidly pushed to completion. The early English Gothic Tudor design of the edifice is adapted to existing conditions. The strong reinforced concrete foundations, and the superstructure carried on a steel frame is calculated to withstand earthquake shocks, and to inspire confidence. The church is to be built of Oolitic limestone, or Manti stone, from the San Pete quarries of Utah. It is cream white with a tooled surface. A large Gothic window is over the massive oak doors of the entrance. The outer, or storm doors, are also of oak. A large stone cross will surmount the apex of the roof in front while a smaller one will be placed at the rear of the roof. The roof is of slate. In the interior all of the woodwork is of oak which will have the dull natural finish. The ceiling will be of open timbered oak, and the pews and other woodwork will be similar in character. The interior consists of a north and a south aisle and the nave. Above the aisles will rise six clerestory windows on both sides of the church. For the present they will be of rolled cathedral glass, but some handsome stained glass windows have been promised as memorials. The Baptistry will be paved with tiles, and the narthex, or vestibule, as well as the Sanctuary, will be tiled. The rest of the church will have finished wood floors. The chancel parapet will be of Caen stone. The altar and communion rail are of white marble richly carved. The altar will be of sand-finished white marble with pale green veinings. Above the altar and re-table will be a baldachino and a dossal. Electric lights will be placed above the altar in such a manner as to throw a beam of light upon the cross. The pulpit, lectern and the Bishop's chair, as well as the sedilia, are to of carved oak, and are all memorials. Catholicity dignity, simplicity and reverence is evinced in every detail. The visible parts of the building are all of white stone and it is expected to be inspiring as well as beautiful. The building will cover practically the whole lot, 63 by 120 feet, and will seat between five hundred and six hundred people. The basement has been carefully planned and will be devoted to the requirements of the Sunday School. It is to have a large assembly hall, also class and guild rooms. Special care has been given to the choir and sanctuary, the furnishings of which are after designs made by Mr. Atkins of the firm of Vickery, Torrey & Atkins. The cross and Eucharistic lights are gilt-brass, enriched with rare marbles. They are all memorials. The entire building reflects much credit on the architect, Mr. Benjamin G. McDougal, who also designed St. Paul's Church in Bakersfield during the incumbency of the present rector of Saint Luke's. The cornerstone will be laid by the Bishop of the Diocese on Saint Luke's Day, October 18th, and it is hoped that the building will be ready for occupancy some time in February, 1910.

This will be the first church in the diocese to be rehabilitated since the various churches were destroyed by fire and earthquake, and has been made possible through the generosity of individuals in the East and the church at large. St. Luke's Church sustained a loss in the death of one of its oldest members, Mr. Henry L. Davis, a vestryman and an honored communicant. The funeral took place from the church and was largely attended showing the veneration and esteem in which he was held by all.

JAPANESE MISSION

A visit was paid by our Bishop to the Japanese Mission, 2860 Pine street, on the 18th of July, the sixth Sunday after Trinity, and Baptism, Confirmation and Holy Communion were administered by him. The names of those who were baptized were Peter Y. Yamada, John J. Tanimura and James F. Tagawa; and Joseph E. Hirota was confirmed.

The service was read in English, even hymns were sung in English. Though we are not naturally good singers, we tried our best and sang not out of the mouth, but from the heart. To our joy, the Rev. P. S. Saito, who was formerly in charge of the Mission, took part in the services, assisting the Bishop in the Holy Communion.

The Bishop preached on the Love of Christ, taking his text from Romans VI. 11. The sermon was impressive and inspiring.

Immediately after the service, a picture was taken in the rear of the house, in memory of the day, and plain luncheon was served. The day was a day of great joy for a small congregation of the faithful. There were twenty-five men and women, visitors and members, in attendance at the service.

We have Mrs. Jeffreys, who works earnestly for us in His Name, and loves us with the Mother-Love; Paul H. Tochigi, the manager of the Mission, is doing his part thoroughly, and the committee and all members are truly in one accord in their love of Christ. Another matter which is worth mentioning is that a probationary chapter—the Japanese chapter of the Brotherhood of St. Andrew was formed among us, under the direction of Mr. J. C. Astredo, who visits us often and teaches us with his most practical and effective method. We all are always thankful for his presence with us; and the Chapter is striving to do some active work among our fellow-men, so they may come nearer to Christ.

L. S. M.

OFFICIAL MEMORANDA

The undersigned would be pleased to be notified of any special visits for confirmation other than those already appointed, that may be desired in the diocese before the end of the year 1909, with an intimation of the dates preferred: He will make the appointments as near those dates as existing engagements permit.

The Bishop of Utah, the Rt. Rev. Dr. Spalding, has promised to visit the diocese in the early autumn and to speak at various points. It had been our hope before our great disasters of 1906 to have visits from our missionary Bishops to stimulate our missionary interest and to give our people the opportunity to intelligently help in special fields. Though we are yet far from normal in our Church finances, it will be a real blessing to us as it has been to the large cities of the East to have such visits. And the Bishop of Utah with his many friends here, his personal and official force, and missionary grit in his own field will be an especially favorable ally for us. Furthermore as a strong advocate of the need of capitalizing the rich material resource of the Pacific Coast for Church Extension and so developing self-help, and aggressive missionary enterprise, his visit will stand for a vital and timely principle. He expects to visit also, other parts of the Coast. I would bespeak for him the hearty interest and co-operation of the clergy and people of this diocese. His appointments will be made through the Department Secretary, the Rev. L. C. Sanford.

The Rev. Dr. Wilkins, whom the Church has happily chosen to make effective the plan authorized by the last General Convention to raise $5,000,000 as a General Clergy Relief and Pension Fund, expects to visit our diocese in the early future. While the exact time has not yet been determined, this is to ask for the object and this well known and highly esteemed and capable representative, the attention its importance and high authorization merit.

William F. Nichols.

NOTES ON THE SUNDAY SCHOOL

Beginning August 12th, a teachers' training class will meet weekly at the Diocesan House on Thursday morning at ten o'clock. This seemed a convenient time to those who talked it over in its beginnings, but the hour will be changed if the majority of those who come in find another time more convenient.

The class is open to all Sunday School teachers who have leisure to devote more time to the work than they are already giving, or to anyone who would like to fit herself for teaching.

The work will adapt itself to the needs and growing powers of the class, but will aim to cover eventually Part I. of the Normal Reading Course. This course is at present under revision by the Commission, but several of the books now listed will be retained.

Generally speaking, the work will include some principles of religious education, an equal amount of child study, a course on the Bible, an outline of Church History, and the growth and development of the Sunday School.

The Commission has authorized Miss Fiedler to conduct the class and will themselves examine anyone who later desires to pass for a certificate.

If this step does no more than to convince those studying that the course is not so formidable as it seems, it will accomplish much. But it will do more than that. As one teacher said after reading "The Point of Contact," "Why I enjoyed it so much! On almost every page I found something I knew of myself." She gained more than facts. She found confidence in the knowledge that her own earnest efforts were not wide of the mark set by science.

The Sunday School Committee of the House of Churchwomen has taken the initial step for the forming of a Sunday School Reference library at the Diocesan House. If there is a demand for it, a circulating department will be added. The first step was taken by the request for a book in the Normal course by a Sunday School teacher. The demand will increase the supply to the modest extent of the money now on hand. Express or postage will at present have to be met by those desiring books to be sent. Those so desiring will please address Miss Fiedler, 1215 Sacramento street. The next issue of this paper will contain a list of desirable books and those already purchased.

Entering heartily into the plan, the Bishop has given his consent to the setting apart of certain valuable and useful books along this line from the shelves of books given to the Church after the fire.

With the reading of Dr. Butler's excellent paper in the July issue on, "What is the Duty of the Sunday School to Misisons?" the Sunday School at Christ Church, Sausalito, voted to work in the future on the basis of "one-half of all offerings to Missions."

F.

The recently formed Sunday School Athletic League of San Francisco will give a performance at the Garrick Theater on the evening of September 3d, to raise funds for the out door meet which is planned for the early part of October at the Stadium in Golden Gate Park.

The championship of the League is now held by one of our own Sunday Schools, St. Stephen's. The Sunday School Superintendent reports a marked growth in the boys' classes since the formation of the League.

The Secretary of the Sunday School Commission, having taken charge of St. Philip's Mission, Fruitvale, and having moved his residence to Fruitvale, finds it impossible to continue the business of the Supply Department, which has grown rapidly within the past year. The Bishop of California has therefore appointed Miss Caroline L. Fiedler, who will take charge of this work as the representative of the Sunday School Commission, having her address at the Diocesan House, 1215 Sacramento street, San Francisco. This Supply Department remains the work of the Commission, which will maintain a supervision and responsibility for it. The Commission bespeaks for Miss Fiedler a continuance of the kindly consideration which has been extended to us, and hopes to see this branch of its work much increased under her efficient management.

Miss Fiedler will be at the Diocesan House on Wednesday, Thursday and Friday of each week from 2 to 4:30 p.m.

DAUGHTERS OF THE KING

Meeting of the Los Angeles Local Assembly

On the second Thursday in July was held at Santa Monica a most enjoyable meeting of the Local Assembly. The members of St. Augustine's Chapter had given a most cordial invitation to the various Chapters to meet with them in the evening of that day and entertained their visitors at supper in the Guild Hall at 6 p. m. Following the supper a short service was held in the Church after which came a meeting in the Guild Hall. Addresses were given by the Rector of St. Augustine's, the Rev. J. D. H. Browne and the Rev. William E. Maison of All Saints', Los Angeles.

The members of the Los Angeles Chapters had the pleasure of having with them at this meeting Mrs. Louis C. Sanford, Diocesan secretary of the San Francisco Assembly and Mrs. Uridge, a member of St. Luke's Chapter, San Francisco.

BROTHERHOOD COLUMN

To many churchmen and to most Brotherhood men on the Pacific Coast, C. Frank Shelby needs no introduction. During his last stay in California he visited systematically every parish in the diocese, conferring with the rectors, meeting with the Brotherhood Chapters and getting close to the individual man in his own simple and effective way.

Since that time, however, many new chapters have been started, particularly in the Junior Department, while the Seniors have received accessions all over the State, and all of these will feel it a privilege to meet Mr. Shelby when he arrives in San Francisco this month. Under his present schedule he will be in and around San Francisco from August 22d to September 8th, then he will go to the southern part of the State and return here for seven days on September 16th. Arrangements are almost completed to use every day that he is here to the utmost advantage. There will be visits to the different chapters in the city, trips across the Bay; a run down to San Mateo to the Divinity School, a visit to St. Matthew's School, a brief stay with the boys at the Armitage Orphanage and a day or two with the Chapters at San Jose. There will also be an opportunity to meet Mr. Shelby at the Monday lunches at the Peacock Restaurant on Kearny street.

In addition to these Mr. Shelby will speak at several of the churches, announcements being made in the daily papers.

On his return from the South it is planned to have a rousing meeting of the Local Assembly to which not only the Brotherhood men and boys, but all churchmen will be welcome, and, finally, we expect to have a farewell dinner with him when we can sum up the results of his visit.

Mr. Shelby is recognized all over the country as one of the strong men of the Church and everywhere one hears him spoken of in strong terms of personal affection. At the General Convention of the Brotherhood held in Denver a few years ago, one of the speakers said on the platform, "Everyone loves Frank Shelby," and it has come to be recognized that this simple, earnest, single-minded layman wins his way unerringly to the hearts of all with whom he comes in contact.

While it is a great thing for Brotherhood men to have him stay with us again, even for a short time, it can not be too strongly emphasized that this is also an opportunity for all churchmen who have the Church's best interest at heart and who desire to see her grow in strength on this Coast. We would strongly recommend that churchmen in general go out of their way during the coming month, not only to hear Frank Shelby speak at public meetings and services, but endeavor to meet him personally and get to know him as intimately as time and opportunity will permit. We shall all get inspiration and a larger sense of the Church's work and our own individual responsibility.

Mr. Shelby's Itinerary

Aug. 25th—Address men of Union Iron Works at noon. True Sunshine Mission at 7:30 p. m.
Aug. 26th—Meet men of Christ Church, Alameda, at 7:30 p. m.
Aug. 27th—To plan.
Aug. 28th—San Jose at Trinity Church.
Aug. 29th—San Jose at Trinity Church.
Aug. 30th—Brotherhood Lunch at 12 m. 8 p. m. meeting with Chapters of the Brotherhood at St. Stephen's Church.
Aug. 31st—To plan.
Sept. 1st—To plan.
Sept. 2d—A. M. visiting in San Mateo. P. M. at St. Matthew's School, San Mateo.
Sept. 3d—P. M. at meeting of Sunday School Athletic League.
Sept. 4th—2 p. m. at Chapel of Incarnation, Berkeley, to meet boys of Berkeley. 7:30 to meet men of St. John's Church, S. F.
Sept. 5th—8 a. m. at Japanese Mission; Installation of new Chapter of the Brotherhood. 11 a. m. address at St. John's Church, Oakland. 7:45 p. m. address at St. Jame's Church, S. F.
Sept. 6th—Brotherhood Lunch at 12 m. 8 p. m. Local Assembly of Brotherhood of Bay Counties at St. Stephen's, S. F.
Sept. 7th—At Armitage Orphanage.
Sept. 8th—Leaving for the Pacific Coast Convention of the Brotherhood at Vancouver, B. C.
Sept. 16th—P. M. with men of St. Philip's, Fruitvale.
Sept. 17th—P. M. with boys of Trinity Church, Haywards.
Sept. 18th—P. M. Christ Church, Sausalito.
Sept. 19th—A. M. at St. Paul's Church, Oakland, making address. P. M. at St. Mark's Church, Berkeley, making address.
Sept. 20th—At Church Divinity School.
Sept. 21st—P. M. meeting boys of St. Luke's Church, S. F.
Sept. 22d—P. M. meeting Brotherhood men of Alameda county at St. Mark's Church, Berkeley.
Sept. 23d—P. M. meeting of clergy and laymen at Hotel Stewart, S. F. Leaving for the General Convention of the Brotherhood at Providence the same evening.

Mr. Wm. A. DeWitt, a recent graduate of Yale and a candidate for Holy Orders in the Diocese of Connecticut, is the new secretary of the University Branch of the Y. M. C. A. at the University of California.

TRAINING SCHOOL FOR DEACONESSES

What was formerly known as the Deaconesses' Training School of St. Mark's Parish, Berkeley, has been re-organized under a Board of Managers, of which Bishop Nichols is the president, and is now known as the Training School for Deaconesses in the Diocese of California. In conjunction with the Bishop the following churchwomen form the Board of Managers: Miss Jennie Crocker, Mrs. George W. Gibbs, Mrs. John Galen Howard, Mrs. George H. Kellogg, Mrs. Louis F. Monteagle, Mrs. Isaac L. Requa, Miss Mary K. Robertson. The School will begin its third year on Tuesday, September 7th. Particulars concerning the work will be gladly furnished by Deaconess Hodgkin, 2422 Durant Ave., Berkeley.

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MEETINGS WITH OUR OWN MISSIONARY.

The Auxiliary will have the great pleasure and privilege of hearing the Rev. John W. Nichols at the first Diocesan meeting of the working year, Monday, September 12th, 2:30 p.m., in Grace Church, San Francisco.

On Thursday, September 16th, on the arrival of the 1:45 train from the city, at Christ Church, Sausalito, to Mr. Nichols will address the Quarterly Meeting of Marin County, Branches.

The clergy are especially invited to attend these meetings.

This notice is given far enough in advance to enable Auxiliary Women to reserve the afternoon and to notify many friends of Mr. Nichols, who otherwise may not know that Auxiliary meetings are open to all.

It is to be hoped that every member of the Auxiliary who turns to this column has in her heart a feeling of renewed consecration to her glorious privilege of missionary service as she sees the possibilites in the vista of the coming year.

The year opens auspiciously. We are realizing more fully our President's leadership. Able women have been added to the Board of Diocesan Officers, who stand ready to energize their departments. The Board now looks to parish officers, as must they to the individual member, to be a *Thinking Auxiliary*, to be making plans, to be looking up interested people, to see that every line of Auxiliary work is carried on in the parish or mission, and to consider seriously the very best women to direct it.

Let us put our house in order for the return of our President, that she may find every branch alive to the core, officials alert and active, and every member newly pledged to learn, to pray, to serve.

The Bishop having the resignation of Miss Deal, Secretary of the Junior Department, has appointed Mrs. J. B. Babcock to the office. With regret that Miss Deal has been obliged to withdraw from the work, Mrs. Babcock is heartily commended to the cordial support of the officers and members of the Junior Auxiliary.

Although the Bishop could not be with his Auxiliary on Altar Day, the service held in St. Stephen's Church on Transfiguration Day kept to its lofty plane. The Rector of St. Stephen's conducted the service with full feeling for the day's import. The Rev. J. F. Trivitt, Rector of the Church of the Advent, East Oakland, preached a thoughtful and inspiring sermon, in which the burden ran out strong: we are missionaries in direct proportion to the love and loyalty we give to Mother Church.

DIED.

OSBORN—Berkeley, July 26, Katherine Jennings, infant daughter of Edward E. and Florence G. Osborn, aged six months and eight days.

GAY—Berkeley, Aug. 2d, Helena Lacey, daughter of the late Mrs. Clara B. Gay and sister of Mrs. E. E. Osborn.

"Let come what will come,
God's will be welcome."

St. Peter's Church, San Francisco.—The ladies of St. Peter's are preparing to hold a Rummage Sale on September 3d and 4th, and will be glad to receive serviceable articles from their friends, whether within or without the parish, to dispose of at this time. Any one desirous of helping the cause, and at the same time place articles which they have ceased to use where they will be likely to do good, should put themselves in communication with Miss Nannie Rodgers, 2536 Broadway. The ladies of the Guild are especially desirous of obtaining a second-hand Sewing Machine in working order, and will be grateful to any one who can furnish them with this very useful article.

HOME FOR AGED CLERGY

To the Editor of THE PACIFIC CHURCHMAN:

The care of the aged and infirm clergy is recognized by many to be one of the most important claims and pressing duties now requiring the attention of the Church. As a possible help to the solution of this question a committee was appointed at the last meeting of the Convention of the Diocese of California "to prepare and present a plan whereby provision may be made for the establishment of a home for disabled clergymen."

A beginning has already been made towards providing such a home at Pacific Grove, Monterey county, Cal., where land has been acquired and a building and small endowment fund secured through the generosity of the late Miss Margaret Tennant. The use of this property is limited to the clergy of the State of California, but it is proposed to extend the benefaction to the clergy of the whole of the United States if the plan should commend itself to those who are interested.

Pacific Grove is on Monterey bay and adjoins the famous Del Monte, offering in every respect an ideal retreat to those whose declining years render it impossible for them to continue their work in the ministry.

Further information will gladly be provided on application to

REV. HAMILTON LEE,
Chairman of Committee, Haywards, Cal.

July 27, 1909.

MISS AUGUSTA HARMAN

an Experienced Teacher of the Deaf desires summer position, or private pupils in speech and lip reading; also adults for lip reading. References given. Address Churchman Office.

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COLLEGE AND BOARDING-SCHOOL STUDENTS

To the Editor of The Pacific Churchman:

The Brotherhood of St. Andrew is anxious to get the full name, home address and full college or school address of every Church man or boy who expects to enter any college or boarding school in the United States next autumn, and to know as to each whether he is baptized, confirmed and a communicant. The information is to be given by us to the College Chapter of the Brotherhood, the College Church Society or the Rector of the nearest parish, so as to diminish as far as possible the number of young men who are annually lost to the Church and too often to any religious influences in the transition from home or Church school to college or boarding school.

Parents and Rectors will confer a favor on us, and we hope to be of great service to their sons or parishioners if they will give us full and prompt information. We especially desire, where possible, the exact address of the young man's future room in college, because in the larger colleges it is some weeks after the term begins before a particular man can be found unless his room is known.

Sincerely yours,

GEORGE H. RANDALL,
Associate Secretary.

Address: Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

The Pacific Churchman:

The Presiding Bishop has taken order for the ordination and consecration of the Rev. John Gardner Murray, Bishop Coadjutor-Elect of the Diocese of Maryland as follows: Time, the festival of St. Michael and All Angels, Wednesday, September 29, 1909; place, the Church of St. Michael and All Angels, Baltimore, Md.; commission to consecrate, the Bishop of Maryland, the Bishop of Delaware, the Bishop of Washington; presenters, the Bishop of Harrisburg, the Bishop of Western Michigan; preacher, the Bishop of Atlanta; attending presbyters, the Rev. Edward T. Helfenstein, the Rev. Arthur Chilton Powell, D. D.

Faithfully yours,

DAVID S. TUTTLE,
Presiding Bishop.

Wequebousing, Mich., July 27, 1909.

The Proposed Book of Offices

To the Editor of the Pacific Churchman:

The Committee of Bishops appointed to consider the desirability of setting forth a collection of Forms of Service to be used for the occasions not already provided for in the Prayer Book has made some progress in its work.

They have received answers from over seventy Bishops and many Diocesan Secretaries.

They would be glad of the assistance of any of the Clergy who have suggestions to make or have any Forms of Special Services which have been found useful. Such services as those for laying cornerstones, benedictions of a Parish House or other buildings, setting apart of deaconesses or lay readers, for patriotic days and events, memorials, intercessions, and in fact all occasions, would be welcome.

While not promising to recommend any particular form, all sent will receive careful consideration.

All such should now be sent to me by mail or express, care of the Rev. G. W. Shinn, D. D., who is kindly assisting the committee, at C. T. S. Office, 281 Fourth Ave., New York.

EDWARD W. OSBORNE,
Bishop of Springfield,
Secretary of Committee.

Springfield, Ill.

THE CALENDAR

St. Augustine of Hippo (Aug. 28), best known to the general reader as the author of the "Confessions," was born at Tagaste in Numidia, November 13, 354, and died at Hippo during its siege by the Vandals, August 28, 430. His father, who was a burgess of the town was a pagan; but his mother was a Christian and was a woman of devoted and appealing piety. Augustine's youth was given over to debauchery, and as one consequence he found himself, at the age of 17, the father of an illegitimate son. A persistent if not an enthusiastic student of rhetoric and of Latin poetry, Augustine was given every oportunity by an ambitious father to attain distinction. He attended classes at Carthage and at Madaura, and acquired a good deal of the knowledge then accessible at least in the Latin tongue, but does not seem to have attained to any proficiency in Greek, and his knowledge of what is best in the Greek philosophy was inconsiderable. Rosenmuller questions whether he had any acquaintance at all either with the old or with the New Testament in the original, though he seems to have had some familiarity with the Greek grammar. It is to his ignorance of what was most profound in Greek culture and to his unfamiliarity with the Greek New Testament that we may trace some of the distortions of his theology and the inadequacy of his presentments. Augustine seems never to have been able to clear either his imagination from the effect of the stains of his debaucheries or his mind from the dualism of his early thinking, and not only the pedestrianism of Calvin, but the appeal to the secular arm to crush what was conceived to be heresy and to suppress the judgments of the individual conscience, are a legacy from his hand. Fortunately Augustine has claims to our esteem other than such as are embodied in these sinister bequeathments. Coming upon the stage at the time when the breakdown of the Roman Empire was throwing everything into bewilderment and undermining the foundations of the whole of the social and religious fabric, Augustine flung the force of a great personality into the breach of intellectual and governmental disorder, as well as into the scale of the Christian cause and faith, and his "City of God" is the attempt of a thoroughly earnest and consecrated mind to bring order out of the surrounding chaos. It is in the sense that he realized that the old regime had perished never to be revived that he is rightly to be regarded as the herald of the modern historic movement.

With the circumstances of the saint's conversion everyone is familiar. We recall the story of his relations with Ambrose and Alypius, the prayers of his pious mother, the tumult between the Augustine who, apparently in a spasm of piety, had named his boy Theodatus and the Augustine who calmly took to himself a second mistress after the mother of his child had been sent away vowing herself to a life of single-hood and of fidelity to their common past and who had the audacity to pray "Give me chastity and continuency, only not yet." We remember also the story of the haunting imaginative voice with its "Take up and read; take up and read!" the opening of the New Testament with its sors from Romans XIII; the baptism with his son, now almost a man, as his fellow catechumen, the long years of controversy and of more or less successful administration at Hippo Regius, not far from his childhood home. Unfortunately for Christian thought and in a measure for Christian practice, what is best in Augustine's teaching has rarely been sufficiently distinguished from what is most questionable and least enduring. It has been a question with too many minds of accepting statements or opinions because they were his rather than because they were true, or were congruous with the main contentions of the faith which he had embraced, or had warrant in Christ's teachings or in the Scriptures. Hence his authority has been often invoked for perilous positions, and he has been held to maintain doctrines not only indefensible in themselves but out of harmony with his own nobler and profounder thought. It is perhaps a cause as well as an explanation of much in the condition of modern Spain that his writings form practically the whole library of the ordinary Spanish priest, who thus knows the New Testament only at two removes from the original, through Augustine's gloss upon the rarely adequate and sometimes misleading rendition of St. Jerome.

It is as a great personality that Augustine is significant, and his influence in his own time was that of the man and the citizen quite as much as that of the formulator and interpreter of the Christian faith. He seems, indeed, to have been at his best when the weapons alike of controversy and of exegesis had been laid aside. Even in his Confessions we come upon much that would be better away—much that might legitimately be claimed as foreshadowing what is least healthy and most erotic in the manuals of later Roman devotion. His attitude to women is characteristic of his period and of his race, and is perhaps particularly the outcome of his own experience; and it seems never to have occurred to him that men were responsible for those declensions of women from the line of virtue at which he so unchivalrously girded and gibed. The modern man will therefore never be able to reconcile his position in this regard either with the teaching of the New Testament or the prompting of human justice. We must take the man, however, as we find him; and in spite of Lord Acton we must allow something for his training, for his racial inheritance and for the period in which he lived. What is best in him—what will always live—is a sentence like the following, which voices the conviction of every really regenerated spirit. "Let every good and true Christian understand that truth, wherever he finds it, belongs to his Lord," and "By whomsoever truth is said, it is said through His teaching who is the Truth," and, again, "Thou, O God, hast made us for Thyself, and our hearts find no rest till they find rest in Thee."

The Feast of the Nativity of the Virgin (September 8th), has been generally kept in the Latin church since the end of the tenth century, though its irregular observance is to be traced much earlier—possibly to the seventh century. As is the case with the festivals of the Virgin generally, its institution was of Oriental origin, the Latin calendars borrowing from the Greek both in the case of this feast and in that of the Annunciation.

W. H.

BISHOP SPALDING'S VISIT

By invitation of the Bishops of the Pacific Coast, the Rt. Rev. Franklin S. Spalding, D.D., Bishop of Utah, will visit the diocese west of the Sierras this fall in the interest of the Church in Utah. While his itinerary has not been definitely fixed, it is understood that he will be in Seattle the last Sunday in September, in Portland the first Sunday in October, in San Francisco and vicinity the latter half of October and in Los Angeles the first part of November.

The Bishop of Utah is one of the most forceful speakers in the Church, and no better agent could be chosen to initiate the campaign of missionary education which we so much need.

General News and Notes

The Rev. A. C. Kimber, D. D., for nearly thirty-seven years vicar of St. Augustine's Chapel, New York, died on July 26th, after a ministry unique in its duration and in the changes which it had inaugurated. When Mr. Kimber began his work, St. Augustine's occupied an upstairs room in an old house in the Bowery and its communicants numbered 14; now it has all the equipment of a big institutional church with a communicant roll of over 600. During his pastorate Dr. Kimber and his assistants had baptized nearly 11,000 persons and presented nearly 3,000 for confirmation.

The son of Mr. James L. Houghteling, founder of the Brotherhood of St. Andrew, while on his way at the end of July to attend the world's conference of the Young Men's Christian Associations at Barmen, in Rhenish Prussia, had an exciting time on the Italian frontier at the hands of a gang of thieves. Five of these precious gentlemen set upon Mr. Houghteling; but they had miscalculated their man, and were soon put out of action by the fists of their intended victim. Two of the gang found themselves presently under arrest, and a third is in hospital as a result of the rencontre.

The offerings of the various Presbyterian congregations in the United States have grown during the past five years by nearly $6,000,000, or at the rate of about $1,200,000 a year. There has been no increase in the number of men to be ordained, nor any great augmentation of the funds contributed for home missions, though for work in the foreign field the increase approaches a third of a million. Church buildings show an addition of between five and six hundred for the lustrum, having grown at the rate of a little over a hundred a year; and the records of the Sunday-School attendance disclose a very healthy condition of advance as compared with the statistics (an average increase of nearly two per cent.) for adults. So far as it is possible to determine, the situation among the children with the Presbyterians would seem to be symptomatic of that general improvement in Sunday-School work in which we have ourselves participated, and augurs well for the days to come.

The "Guardian" (London) is desirous of recognizing the effectiveness of Bishop Blyth's administration in the Holy Land by changing his title from Bishop in Jerusalem to Bishop of Jerusalem. Unfortunately the proposed action is on a par with many of the recommendations of uninstructed persons who are more concerned about decorations for their friends than about the recognized proprieties of Catholic comity or the triumph of Catholic truth. As Bishop Blyth is not bishop of Jerusalem in the sense in which that city is a civic unity, nor of the entire Christian portion of its varied population, but only of a fragment of the latter, his present designation expresses as well as any brief appellation can express his precise standing and sphere of service. This the proposed change would not do, but would convey the impression of a situation which is nonexistent. It would also put the wearer of the title in the position of appearing to claim that to which he could have no right either historically or canonically. The whole scheme would seem to be due to that itching for notoriety and for high sounding names with which our civilization is just now so amazingly afflicted. Happily Bishop Blyth is innocent of any part in the attempt to adorn his office with this impossible bit of tinsel.

The funeral of the late Dr. William R. Huntington, rector of Grace Church, New York, was held in Emmanuel Church, Boston, on the afternoon of Wednesday, July 28. Here he had first exercised his ministry as assistant to his illustrious cousin, afterwards Bishop of Central New York; here he was married, and here had been held the funeral of his wife. About a hundred of his fellow clergy attended the last services, as did also Bishops Greer, Lawrence, McVickar, and Mackay-Smith, and the clergy, choir, and vestry of Grace parish. The Burial Office was said by Bishops Greer and Lawrence, his own choir doing the singing, and Dr. Locke of Bristol, R. I., and the Rev. G. R. Bottome, senior curate of Grace Church, taking the service at the grave. At the hour when the burial was in progress the chimes of Grace Church rang out with the music of his favorite hymns. The interment was in Mount Auburn. A brief biography and appreciation appears on another page from the pen of one who was associated with him both at Grace Church and in the work of the General Convention, and was admitted to the privilege of his intimate personal friendship. To what is there said we can only here add that, looking at the place which Dr. Huntington filled and recognizing what is meant by his withdrawal, it is as if what was largest and most catholic spirited among us had suddenly vanished and we were left to gaze into a great gap.

MISSIONARY ECONOMY AND EFFICIENCY

In commenting on the disaster at Sagada and Bontoc, an account of which appears in another column, Bishop Brent lays down four fundamental principles which apply equally well to every mission of the Church, at home or abroad, the non-recognition of which has always hampered our progress. Indeed, so inadequately have we financed our missionary enterprises, as a rule, that the measure of success which has blessed them is a constant miracle and a potent remainder of God's readiness to use even our half-hearted attempts in His service. How much greater would be the blessing if we made our spiritual investments with the same thoroughness which characterizes our business ventures!

Bishop Brent states these principles thus:

1. In the new situations which from time to time must arise in the mission field, time-worn methods are inadequate. Hitherto, domiciles have been available in most countries where our Church has established missions. In the Igorot country, however, not only are there no habitable dwellings, but the cost of building even a modest habitation is excessive. True economy requires that buildings of good material should be erected rather than that the Church should build temporary structures at half the cost of such as would be permanent for which she will have nothing to show in a few years. At various times in the past I have guessed at the cost of durable buildings, but in each instance I fell below the minimum, as our subsequent experience has taught.

2. In the strain of tropical life and foreign conditions, it is an economy of life and health to afford missionaries the ordinary comforts and facilities which at home we look for as a commonplace. Simple living and modest housing is always and everywhere the best aid to efficiency, but crowded and flimsy quarters such as our workers in Sagada and Bontoc have hitherto had to put up with cramp usefulness and prepare the way for a breakdown.

3. I believe I am speaking the mind of all Missionary Bishops when I say that unless our institutional work (hospitals, schools, etc.), can be made the very best and quite on a level with what secular philanthropy and state enterprise create, we are in duty bound to the Church to recommend that we do not attempt them at all. A religious work means a thorough work (especially in the mission field, where conditions are hostile above the ordinary) from front to back and from top to bottom, viewed economically, scientifically, morally and mystically. A disregard of any one aspect reflects unfavorably upon the character of religion and the fair name of the Church. Pious inefficiency and ill-equipped idealism are responsible for many a blot on Christianity's escutcheon.

4. The work we are undertaking is that of laying foundations. The day of experiment is past in our labors among the Igorots, and we now know just how to proceed in the development of our hard won position. Upon our promptness in buying up the opportunity depends the future success of our venture.

ROMAN INTERFERENCE

The consistent policy of the Church in the Philippines has been "not to proselytize.' With this end in view, work was started among the Igorots. There was a virgin field. No Protestant bodies had entered, and whatever attempts had been made in the past to Christianize the natives by the Roman Church had been long since abandoned.

But, says Mr. Staunton, the remarkable success of our mission attracted the attention of the new Roman Bishop of Nueva Segovia (Dr. Dougherty, by the way, formerly the editor of the well-known American Ecclesiastical Review, published at Overbrook, Pa.), and true to the amiable religious ideals of his kind, he immediately determined that it was more important not to let us get established here than to take care of people already Christianized in other parts of his Diocese. Accompanied by several of his priests, American, Filipino and Irish, he visited Sagada, where a Spanish Bishop had never come, sent out a summons to all Christians of the district, most of whom I had myself baptised, told them that the baptism they had received was not valid, that they were not to attend the services or instructions at our mission, and that damnation awaited those who accepted any other form of Christianity than that represented by himself. This was when we were still in our temporary quarters at some distance from the site in Sagada which we have since occupied.

It is small wonder that the natives were dazzled by the Roman Bishop's pomp, show of authority and anathemas, and that many were then and there rebaptised and confirmed. But when the Roman Bishop and his party had passed, and by his orders an attempt was made to collect a fee for each baptism or confirmation performed, our Christians returned to me and wanted to know what it all meant. I told them. 'Since then our mission has steadily grown, and allegiance to it is, I believe, a permanent thing. We have baptised several hundred natives since that first visited of Bishop Dougherty, and up to the present date the Roman Catholics, though they have made every effort to get the people away from us, have been unable to perform a single ministration in either Sagada or Bagnen.

THE HEALTH OF A CITY

At the June meeting of the Diocesan Social Service Commission the speaker was Dr. R. G. Brodrick, of the San Francisco Department of Public Health. "One of the most striking examples of social advance is in the sanitary supervision of communicable diseases by the Department of Public Health. In the cities of the seventeenth and eighteenth centuries the death rate ranged between 50 and 80 per 1,000. To-day in such cities as New York, London and Berlin, the average is 17 to 19 per 1,000; in San Francisco it has been reduced to 13 per 1,000. In general this decrease is due to the protection from infectious diseases now given to children in the first five years of their lives. The average duration of life has also increased. According to Dr. M. Biggs of the New York City Health Department, the expectation of life in that city in 1866 was a little more than 25 years, while in 1903 it had almost doubled, being about 42 years. While San Francisco has always been a healthful city, her present unique position is due partly to the cleansing fire of 1906, but more particularly to the sanitary policing of the city by the Federal Government to avert a threatened epidemic of the bubonic plague. For several years past the general government has expended $20,000 monthly for sanitation against the city's $375.

The Department of Public Health exercises supervision over all disease which threatens the public health, and requires that they be formally reported by physicians. An alphabetical name index is kept of all physicians who fail to report contagious diseases. Upon the first offense a letter is sent to the physician, giving the patient's name an daddress and the nature of the disease, and requesting his co-operation in the future. A second offense calls forth a letter citing the physician to appear at the Health Office and show cause why action should not be taken against him. Occasionally, where neglect to report contagious diseases has led to serious consequences, the offending the patient's name and address and like other members of society, are sometimes weak in their sense of social responsibility, and in their somewhat selfish absorption in the individual case forget their duty to the community.

METHOD OF PROCEDURE

When a contagious disease is first reported a record card is made on which every essential fact, name, age, address, date and source of report are entered, and to which are later added every recommendation and official action of the department, such as reports of sanitary inspectors, names of persons coming in contact with the disease, findings of bacteriologist, report of fumigator, etc. The record cards are differently colored for each disease, i. e.: yellow for smallpox, red for scarlet fever, blue for diphtheria, and these are filed for four years, when they are destroyed.

A duplicate of the record card is furnished the sanitary inspector, who is a physician, and he thereupon visits the premises, where he verifies the information furnished him, obtains list of contacts, location of school attended by children in family, and address of depot supplying milk. Information is given regarding the nature of the disease and precautions to be taken to prevent its spread, a printed form covering these points being left with the family. In case of scarlet fever, diphtheria and smallpox, a placard notifies the public to to keep out. The school principal is notified to exclude from attendance all persons who have come in contact with the case until a permit to return is obtained from the health office. Notice is also sent to the milk dealer informing him of the existence of a contagious disease, and ordering him to pour milk into a container furnished by the family, or, should bottles be left, not to remove them until after fumigation.

One or two days before fumigation the inspector telephones to the attending physician to make sure that the patient has recovered. Then he visits the premises to determine the number of infected rooms with cubic air space. This information is sent to the disinfector, who, on the morning following, proceeds with gummed strips, formalin lamps or sulphur pots to fumigate the rooms, the amount of material used being included in his report. The method of testing the efficacy of the work of fumigation is most thorough. A small dish containing a harmless germ is placed in the infected space and the doors are sealed on the outside. In six or eight hours a sanitary inspector calls, breaks the door seal and takes charge of the Petri Dish, which is sent to the Bacteriologist for examination. If there is any sign of life the fumigation is repeated.

SOME STRIKING FACTS

During the two years following the disaster there were 859 cases of diphtheria reported in San Francisco and 123 deaths, a mortality of 14.32 per cent. For the year ending April 30, 1909, 599 cases were reported, of which 54 died, a mortality of only 9 per cent. This decrease is due in great part to the free distribution of antitoxin.

An epidemic of typhoid fever at the present time is inexcusable, and is the Nemesis visited upon a community because of carelessness in the conservation of a pure water, milk or food supply. Flies are the carriers of diseases in isolated cases. This has been shown by laboratory tests in San Francisco. The adoption of an ordinance requiring all markets, fruit and vegetable stores, restaurants and bakeries to be screened with fine wire mesh has been an important factor in producing the comparatively low typhoid rate in San Francisco, but 16 deaths having occurred during the present year.

During the past year there were in San Francisco 171 cases of smallpox, with one death, whereas in the year previous there were 249 cases with four deaths. This decrease was due to the strict enforcement of the compulsory vaccination law among school children. Thanks to the introduction of medical inspection in the public schools, Dr. Bricca, the inspector, found **in one class room,** last October, 11 cases of smallpox. Before the epidemic was stamped out 29 cases had occurred among the school children. The disease did not attack any of the Italian parents, all of whom, because of the vigilance of the immigration authorities, showed good vaccination scars.

In the warfare against tuberculosis San Francisco is far behind every other large city. The facts will be taken up in a later issue.

Every temptation to evil temper which can assail us to-day will be an opportunity to decide the question whether we shall gain the calmness and the rest of Christ, or whether we shall be tossed by the restlessness and agitation of the world. Nay, the very vicissitudes of the seasons, day and night, heat and cold, affecting us variably, and producing exhilaration or depression, are so contrived as to conduce towards the being which we become, and decide whether we shall be master of ourselves, or whether we shall be swept at the mercy of accident and circumstance, miserably susceptible of merely outward influence.—F. W. Robertson.

Dr. Patton, former president of Princeton University, recently delivered a sermon in New York City, his subject being "Faith." He spoke of the blind faith of the client who puts himself at the mercy of a lawyer in preparing an action for trial and of the confidence of the sick in trusting themselves to the physician. "Here is a case of blind faith," said the clergyman. "The doctor writes out a prescription. Oftener than not you can not read it, you don't know what it is. He tells you to take it. 'Yours is not to reason why, yours but to do and die.'" A more or less audible smile rippled over the congregation, and the orator flushed for a moment on realizing the double import of his quotation.

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Literature of the Day

The Harvest Within. Being thoughts on the life of a Christian. Admiral Mahan. Little, Brown & Co. $1.50 net.

Unquestionably it is very much to the good that such a man as the author has written a book of this profoundly spiritual character. It is no Apologia but it is at once a record and a summing up. These are the first words of the preface—"As a man nears the term of life, the question may properly arise whether experience has yielded him results which he should not carry away with him when he dies." He questions with great modesty whether individual experiences are likely to have much influence on others, but concludes that "the most profitable of all the assets of living, the fixed and certain practical conclusions, the combined outcome of experience and reflection which command allegiance and influence conduct" may possibly be of value to fellow combatants in the battle of life." The book therefore is no systematic treatise—no array of marshalled arguments against religious error, but the profoundly spiritual thoughts of a man who busy with worldly affairs and with the exacting duties of an extremely engrossing profession, has realized that life in Christ is the one supreme goal of each individual as also of the corporate body of Christ. That is the thought which runs like a golden thread throughout the book and draws together all the thoughts, the actions and experiences of earthly discipleship. It is far more than what some people would call a very beautiful book—it is an extremely helpful one, for those who are striving hard to grow more and more into the life of Christ Jesus. And because of the author's position as a man in the strenuous ways of men, it is certain to prove immensely helpful to every Christian man who is making the same effort under analogous conditions. For the author does not go round or evade every day difficulties. He faces them and beats their meaning out and the light of his leading is sure to be helpful to everyone who is making any effort to live the life of Christ.

H. H.

A History of the Church of England. Rev. M. W. Patterson, M.A. Fellow and Tutor of Trinity College, Oxford. Longmans. $2.00 net.

Within the last decade or so the history of the Church of England has been told by skilled hands to what seems the last point of exhaustiveness. There is the elaborated work by various authors, published by Macmillans in seven volumes, and almost uniformly good. After the fashion of these days there are also a large number of books dealing with special and limited periods. A little earlier than any of these, Perry's three volumes,—Bright's invaluable Early English Church History. And in addition to these are valuable articles buried in reviews. Hardy & Gee's Illustrative Document is an extremely helpful work also. Further just about twelve years ago appeared Wakeman's "Introduction to the History of the Church of England" in one volume. This at once gained the very general acceptance it certainly merits for its great learning, its candour, impartiality, lucidity and the thoroughness of it. Mr. Patterson's history covers practically the same ground as Wakeman, and their views on controverted points appear to be practically identical. For instance the estimates of Cranmer, of Queen Elizabeth, of Laud are substantially the same. Everybody knows that Elizabeth was "Splendide Mendax." Mr. Patterson puts it this way: "In the sphere of international politics Elizabeth made lying a really fine art." If the perfection of art is to conceal art her lying hardly merits this dubious phase, for more than seldom she was clumsy and obvious. Her statesmanship always rose above her morals—*i.e.*, if she had any. Comparisons are always more or less odious, taken by itself,—on its own merits, Mr. Patterson has put forth a very good book, lucid and interesting and generally to the point. One cannot say conscientiously that it supplies a felt want, but it is distinctly interesting. There are some good tables, notably a synopsis of the Era of the Reformation Parliament. But if the author had called it a synopsis of the legislation of Henry VIII we venture to think that he would have gained in accuracy.

H. H.

The Governors. E. P. Oppenheim. Little, Brown & Co., Boston. $1.50.

There can be no question as to the thrilling character of this novel, its power of arresting the reader and holding him till he gasps out content over the last words. The "Governors" are leaders in finance, whose only idea in playing the game is to be ahead of other men in the scooping up of money. They instigate murder and with businesslike thoroughness employ a man not likely to blunder. Two of them try burglary in the hope of regaining a compromising document but are foiled by a young girl. How the paper is laid hold of and then regained has to do with a love affair. The story is well told and in these days, what may seem the improbabilities of it are matched by the realities of the newspapers.

H. H.

Spiritual Philosophy. S. T. Nevill, Bishop of Dunedin, New Zealand. 50c. net.

This Apologetic is to prove that the recognition of the immanence of God would supply the explanation of that intelligent guiding force, obscurable in the phenomena of nature which the mechanical and other agencies demanded by the law of evolution require but do not acknowledge. It is rather a large subject to condense into sixty pages and one may perhaps be more ready to admire the courage of the effort than to admit the adequacy of the execution. However the book may have a message for those who feel the pressure of doubt or are persuading themselves that they do.

H. H.

King Alfred's Jewel. Katrina Spencer Trask. John Lane. The Bodley Head, New York.

Under the fierce white light which research and the resulting criticism turns upon the past, there is very often a curious inversion of estimates and values. The mythical is ruthlessly shredded away from characters that legend and the long results of time had all but solidified into reality, leaving very often only a meagre disendowed personality, hardly if at all capable of kindling inspiration. Others again shine out under the newer revelations, clear of the mists of tradition—less romantic but immeasurably greater in the manifestation of those qualities which make men great in themselves and wise for rule and leadership. The Arthur of Tennyson is one example. For instance, the real Arthur if there was one at the core of the myths, was probably not quite the high minded gentleman of the Idylls. But while the digging, sifting processes of the later school of historians has all but verified Tennyson's lines,

—That gray king, whose name, a ghost
streams like a cloud, man shaped from mountain peak

Saxon Alfred emerges with far sharper definiteness than ever before as one of the greatest names in England's roll of heroes and worthy men. If we have lost some of the stories about him that lightened the dry pages of school books we have gained immensely in the truth of a large minded man, who like another born a thousand years or so after, "wore the white flower of a blameless life." Alfred was wise in council, brave in fight, turning to flight the armies of the aliens, and that too when they seemed secure in their conquest and the hearts of the English were as water spilt on the ground. Mrs. Trask has written a very beautiful book, there is exquisite poetry in it, notably Alfred's waking vision of England to be, but the genius that has inspired her work comes out clearly in the vivid living presentation of the "High Souled Alfred." The King,—the hero of her drama is no mere lay figure, no created opportunity for the expression of her poetic gifts, but a veritable living man who absorbs and almost nullifies the plot of the drama in the intensity of the interest kindled by his actions and by the unfolding of his splendid qualities and if that is not something like the perfectness of dramatic art, one is at a loss to know what is. As for the plot of the drama, the mere story which turns upon what is well known as "King Alfred's Jewel," it is

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eclipsed in the dominance of the king and not only that but it jars on one as an inconsistency. The king's jealousy and the manner of it suggests Geraint. But this does not matter and those who read the book will agree that it does not, when they have read Alfred's vision and his reply to Cedric, with other notable passages. There are charming little songs also. The lover of good poetry will take the book to heart and keep it there, so also will the candid truth loving student of history, because of its vivid setting forth of Alfred as a really great leader of men and one too who was as great in soul and in all that goes to the making of a noble character as in the qualities that make a man come off conqueror in "unequal fight with circumstance" even as "one who strives alone to fell a giant forest in a storm black night."

H. H.

A Valid Christianity for To-day. C. D. Williams, D.D., Bishop of Michigan. Macmillans.

There are sermons; — and *sermons*. Bishop Williams' book is made up of the exceptional latter class and is as distinctly separate from this well mean't program but mostly vacant chaff of the former as an essay by Matthew Arnold dtffers from the maunderings of the boneless essayists of thirdrate magazines. In the preface he makes a sweeping arraignment of the preachers who "would establish the validity of our religion" by proving its succession from the earliest days. He declares, "for them a valid Christianity is to be known by its *roots*." Then he goes on to say that the mind of to-day is intensely practical and insists that for it at least a valid Christianity is to be known by its fruits." This is a very neat and telling antithesis and there is very much indeed to be said for it. But even Bishops in the General Councils erred, and a few things might be said on the "roots" side of the case. But we don't want to say them, not in this connection at least, for it is quite impossible to ignore the pertinency of the questions the Bishop asks as to the bearing of the "ancient religion on the personal experience of the modern man." That is the point, and the purpose of the book is to show its potentialities in this sphere and how they may be brought into action. It is a book for every one to read, but for the clergy to ponder and digest. If there are any of us who have given too much prominence to to Catenas, proofs of doctrine, etc. the weighty, penetrating words of Bishop Williams may at least give pause,—and a reconsideration of methods. The "Word that was made flesh still dwells among us" and the one goal of all true preaching is to bring the people of to-day within touch of the living Christ.

H. H.

The Day Hours of the Church of England. Revised Edition. Longmans.

The first edition of this book was published by Masters in 1858. Since that rather remote period Liturgiology has grown into a science and the compilers have made use of many of the works that were practically unknown in 1858. but chiefly of Procter and Wordsworth's reprint of the "Great Sarum Breviary of 1531." The book in a word is adapted "Sarum." It has always seemed to the present writer that these "Day Hours" have rather too much in common "with the number and hardness of the rules called the Pie, that it is rather more of a business to find out what should be read than to read it when it was found out." But if any one can find out the reward will be well worth the pains. But the authoritative claim of the title is more indicative of a wish than verifiable as a fact.

H. H.

Misery and its Causes. E. T. Devine, Ph.D., L.L.D. Macmillans, $1.25 net.

The author has had twelve years experience of the misery of the poor in New York, in addition he has had unusual opportunities of profiting by the observation of skilled observers. Further he "had personal connection with three special inquiries into certain aspects of the lives of working men" which are generally outside the range of charitable enquirers. The result is a book of the last value to everyone who is engaged in the work of charitable organization, or interested in lessening the sum of human misery in large cities. The book is thorough, candid and eminently practical. There are several diagrams summing up the results of searching investigations.

H. H.

MAGAZINE NOTES.

"Scribner's" for August is a fiction number and contains short stories by Edith Wharton, Maurice Hewlett, E. W. Hornung, F. Hopkinson Smith, Thomas Nelson Page and others. There is also an article on the Black Forest, illustrated both in colors and in black and white, and there are the customary verses. Perhaps the verdict of the general reader will give the palm, among the story writers, to the author of "A List to Starboard," which is a stirring tale of the sea in Mr. F. Hopkinson Smith's best manner. Maurice Hewlett's "Beckwith's Fairy," which is given the post of honor, preserves the necessary atmosphere, and except in one or two details may be accounted a success. In "The Point of View" the editor discusses, among other things, some American Victorians.

In The Homiletic Review Dr. Edward Judson of the Memorial Baptist Church, New York, discusses "The Institutional Church" after a five years' experience, with much sympathy, and Professor Orr of Glasgow tells us how our American theology looks to a Scottish theologian. There is also a paper on "The Ethics of Hall Caine," and the usual ministerial department.

Among the things in the "Delineator" which are not caviare to the general, the most noteworthy is a tale by Kipling in the vein of "Puck of Pook's Hill," entitled "Cold Iron." J. J. Bell has a Scot's story, called "Jock," of poignant interest and instruction to spinster aunts and their detractors, and not impossibly to parents. Richard Le Gallienne writes of "October Vagabonds," and Mabel Potter Daggett of that most pathetic bit of soil in America, the landing-place of our immigrants, Ellis Island. There are of course the usual departments appealing to a consciousness strictly feminine, and a cover of decided merit.

W. H.

The July **Everybodys** is full of good things, but there is an article on "High School Fraternities" which every parent would do well to mark and digest. "The High School Fraternity has brought to an acute stage the disease of Prematurity." Fraternities may be very bad for our children, but what are you going to do about it? They just will have them. They just will. And so it is coming to pass, if it has not already, that America is to be pulverized by a new tyranny,—the despotic reign of the immature. And those who recognize the evils of it only twirl their thumbs and mumble "What are you going to do about it?" There used to be a drastic way of settling little difficulties of this sort, but it is completely out of fashion now.

The july **Nineteenth Century and After** has several extremely interesting articles, notably one on "Revision of the Psalter in Prayer Book," which points out the necessity of translating at least some of the archaisms into modern terms, and advocates excision of the Imprecatory Psalms. It surely is high time that the modern worshipper should be relieved from the mingling of prayers and praises with the savage imprecations of a people who conceived of retaliation as a binding obligation of the law. These can no more be explained away than the minatory clauses of the Athanasian creed, and as we have been mercifully delivered from the burden of that creed, it may be hoped that time will bring about a revision of the Psalter. It would be well worth getting this number for the sake of this one paper.

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Records of the Past. May and June. Perhaps the most interesting paper is "Memphis and Its Foreigners," by that veteran Egyptologist, Flinders Petrie. There is a most interesting collection of "Heads," and some of the faces are startlingly modern. "Aztec Ruins in Southern Mexico," "Traces of a Vanished Race in Minnesota," are very good also.

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The Atlantic Monthly opens with a story by Mr. T. Hopkins, and no one will be likely to forget him who read his story of the "Clammers" just three years ago, or turn away from anything he writes. Dr. Crothers has a charming paper on George Meredith. There is another by Agnes Repplier, who always brings a ripple of quiet, happy laughter. Atiantic essays have a flavor of their own quite distinguishable from everything else which aspires to be of that ilk. There are graver matters also—Gideon Welles' "Diary"; Morris Schaff's "Battle of the Wilderness," and others. It is a remarkably good number, even for the Atlantic. It would be hard to say a more praising word than that.

REVIEWER'S NOTE.

Mr. Haskell says that the statements in a notice of Paget's "Faith and Works of Christian Science" do not correctly represent the teachings or practice of what is so inaccurately termed Christian Science. Without any hesitation and with every possible access of emphasis the Reviewer holds that they do. Further, that Mr. Haskell's statement of what Christian Science does teach is either based on ludicrous ignorance of Mrs. Eddy's "Science and Health," or is a deliberate attempt to make the worse appear the better reason in the eyes of the readers of this journal. As to Holy Communion, Paget (p. 35) quotes Mrs. Eddy's "parody" of it from Science and Health, Ed. 1903, pages 31-35, with the comment: "I should have thought every decent man or woman would stop short of insulting that Sacrament." He also gives her daring revision of the Lord's Prayer, and this is the Argonaut's comment in a lengthy review of Paget's book (May 8th, which is well worth hunting up): "Perhaps one line will be enough to justify the author in the use of the word nausea. Here it is:

'Our Father which are in Heaven.
'Our Father-Mother God, all harmonious.'

The Reviewer utterly declines to say a word concerning Mr. Haskell's representation of the Christian Science teaching of sin, suffering and our Lord's atonement. One can hardly decide whether Mrs. Eddy's views on these subjects are the issue of ignorance or whether it is deliberate blasphemy, or a mingling of both. As to the Christian Science misuse of the Bible—if that Book were only carefully read by Christian people the fraudulent interpretation of it by Mrs. Eddy and her following would be clear enough. But in any case, there is a very valuable book by I. M. Haldeman, "Christian Science in the Light of the Holy Scripture," which, by the use of the deadly parallel, puts the issue squarely. "The Word of God or the Word of a Woman." And on the whole subject there are no better works than "The Faith and Works of Christian Science." The Rev. Lyman Powell's "Christian Science: The Faith and Its Founder," and Mr. Haldeman's book. In justification of the strong terms of this note, though not conceding that anything of the kind is in the least degree necessary, the last words of the review are repeated: "It is necessary, urgently necessary, that unthinking Christians should realize the essentially unchristian character of that which, professing to be Christian, has nothing in common with it but the bare name, and that it gives the lie to at every step." H. H.

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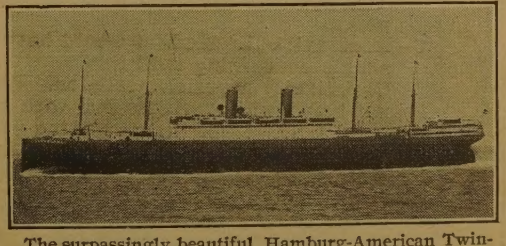

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Bible Meditations for the Month

Arranged by the REV. CECIL M. MARRACK, Rector of St. Stephen's Church, San Francisco

Readings and Meditation from Romans

August

17—Read viii:16-19. Med. **The Spirit itself beareth witness with our spirit, that we are the children of God.**
My relationship to my Heavenly Father. It is the instinctive response of Spirit to Spirit. I will live in Him.

18—Read viii:20-25. Med. **We are saved by hope.**
The power of hope. Hoping in God I cannot fail. My hope is in Thee, O God!

19—Read viii:26-32. Med. **All things work together for good to them that love God.**
"With God all things are possible." "I can do all things through Christ that strengtheneth me."

20—Read viii:33-39. Med. **Who shall separate us from the love of Christ?**
Christ's love never falters. It follows me always, and gives me peace and joy.

21—Read x:1-11. Med. **The word is nigh thee, even in thy mouth and in thy heart.**
The Kingdom of Heaven is within. Christ's saving presence is there. I consecrate myself to Him.

22—Read x:12-21. Med. **Whosoever shall call upon the name of the Lord shall be saved.**
Christ waits to save me. If I open my heart He will enter in. I turn to Him now for blessing.

23—Read xi:32-36. Med. **O the depth of the riches, both of the wisdom and knowledge of God!**
God's infinite wisdom and love and power! He is able to care for me at all times. I will trust Him wholly.

24—Read xii:1-8. Med. **Be ye transformed by the renewing of your mind.**
The Christ-like mind. My mind and heart must be renewed. O Christ, do Thou take possession of heart and mind.

25—Read xii:9-21. Med. **Be not overcome of evil, but overcome evil with good.**
The Light that shines in darkness. Evil has no power over me if I live and walk in the Spirit. I will walk in the Light.

26—Read xiii:1-8. Med. **He that loveth another hath fulfilled the law.**
The spirit of perfect love. It is the greatest gift of all. Love will keep me true to God.

27—Read xiii:9-14. Med. **Put ye on the Lord Jesus Christ and make not provision for the flesh.**
The Christ life. If I live in Christ I shall find my highest happiness. Come, Lord Jesus, and take possession of my life.

28—Read xiv:1-8. Med. **None of us liveth to himself and no man dieth to himself.**
My life is not lived alone. It is bound up in the life of others. Living in Christ Jesus I shall live aright.

29—Read xiv:9-17. Med. **The Kingdom of God . . . is righteousness, and peace and joy in the Holy Ghost.**
The fruits of the Spirit. The kingdom within. I find peace and love, and joy through the Spirit.

30—Read xiv:18-23. Med. **Let us therefore follow after the things which make for peace.**
Our relationship to others. We as Christians should bear with us peace and harmony. I will give way for my brother's sake.

31—Read xv:1-6. Med. **We then that are strong ought to bear the infirmities of the weak.**
The call to service. It is the privilege of every Christian to serve the weak. I will forget myself in the loving service of others.

September 1—Read xv:7-16. Med. **Now the God of hope fill you with all joy and peace in believing.**
The God of hope. Hope brings peace and joy if it is the right kind of hope. My hope is in God.

2—Read xv:17-33. Med. **The God of peace be with you all.**
The peace of God. It passeth understanding. His presence brings that peace.

3—Read xvi:1-27. Med. **I would have you wise unto that which is good, and simple concerning evil.**
Christianity a positive religion. Where the light shines the darkness cannot be. I will overcome evil with good. I will walk in the light.

4—Read i:1-9. Med. **In everything ye are enriched by Him.**
The infinite blessings of the life in Christ. God's bounty is unfailing. I will seek first the Kingdom of Heaven.

5—Read i:10-21. Med. **Be perfectly joined together in the same mind and in the same judgment.**
The spirit of harmony and peace. It should pervade the church of Christ. I will do my part towards peace—I will be loving and kind.

6—Read i:22-31. Med. **He that glorieth, let him glory in the Lord.**
The glory of the life in Christ. It exceeds every other blessing. I will be grateful.

7—Read ii:1-8. Med. **Your faith should not stand in the wisdom of men but in the power of God.**
The foundation of our faith. It is in God and not in man. From Him I can receive power.

8—Read ii:9-16. Med. **But we have the mind of Christ.**
The perfect love, and peace and power of the Christ. His mind expressed the Spirit of the Living God. We may possess His mind, for we may enter into communion with Him.

9—Read iii:1-15. Med. **Other foundation can no man lay than that which is laid, which is Jesus Christ.**

Jesus Christ, the Way, the Truth and the Life. The indwelling Christ life is my only hope, come, Lord Jesus, and abide in me!

10—Read iii:16-23. Med. **Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?**
The indwelling Spirit of God. It sanctifies me, body and soul. I will realize the Presence.

11—Read iv:1-8. Med. **Who maketh thee to differ from another? And what hast thou that thou didst not receive?**
All that I am and have comes from God. My hope is to see this and be His instrument. I will be the expression of His life and power.

12—Read iv:9-21. Med. **The kingdom of God is not in word but in power.**
The kingdom of life and power within my heart, words are not needed. I will let the Light shine out in my life.

13—Read v:1-13. Med. **Let us keep the feast . . . with the unleavened bread of sincerity and truth.**
Christ is Truth. Truth must be the basis of my life. I will live in the Truth, and find freedom and peace.

14—Read vi:1-11. Med. **But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of God.**
Christ my Redeemer! His life can recreate me, I will surrender myself wholly to the Christ.

15—Read vi:12-20. Med. **Therefore glorify God in your body and in your spirit which are God's.**
The complete offering of myself to God, body, mind and soul. The whole world belongs to Him. I will glorify Him in body and mind and soul.

16—Read viii:1-13. Med. **To us there is but one God, the Father, of whom are all things, and we in Him.**
God is Life, Love, Wisdom, Power and all things good. In Christ I can find God. I will deepen my communion with Him.

17—Read ix:1-16. Med. **Woe is unto me, if I preach not the Gospel.**
The good news of my salvation. I must pass it on for the good of others. I will preach Christ.

ZAYANTE INDIAN CONFERENCE

The Fourth Zayante Indian Conference will be held at Mt. Hermon, August 10th to 12th. This will be a very important meeting, and all white friends of the California Indians are cordially invited to be present.

The question of the caring for California's unfortunate Indians is one that must be answered, and their plight has aroused the sympathies of people all over the country. Congress made an appropriation of one hundred and fifty thousand dollars to buy homes for some of them, a work that has been in the capable hands of Mr. C. E. Kelsey. Last year in a notable speech before the Zayante Indian Conference, Dr. Hugh Gilchrist, of Mt. Hermon, made the suggestion of an industrial school. This was taken up by the California Indian Association and has so far matured that they have employed Dr. J. E. Wolfe, a man of long and large experience in Indian work, to act as their field secretary and proceed at once with the plan to secure fifty-thousand dollars with which to purchase the farm land, and start the work.

The Commonwealth Club, one of the great clubs of the State, will give its October meeting to this subject of the Indians. At the Conference at Mt. Hermon, E. F. Adams and Geo. W. Dickie of San Francisco, will represent the Club for the purpose of learning all the details of the situation.

Among the notable people who will be present at the Conference are Miss Kate McBeth, one of the leading workers from Nez Fercez, Idaho; Wm. E. Johnson, of the Government Indian Service; Dr. Thos. A. Moffett, Secretary of the National Indian work of the Presbyterian Church; Mrs. Amelia S. Clinton, Honorary President of the National Indian Association. There will also be field matrons and missionaries, superintendents of government schools and twenty-four Indians representing fourteen tribes.

The Mt. Hermon Association and the California Indian Association especially urge all white friends of the Indians to be present, as this is to be the most important meeting ever held in the interest of the Indians in California.

ETHEL S. CASE,
Press Correspondent.

Mt. Hermon.

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THE EARLE LECTURES.

Professor George Adam Smith, of Glasgow, the brilliant author of "The Historical Geography of the Holy Land," "Jerusalem," and half a score of other volumes, and who has been successively Percy Turnball lecturer at Johns Hopkins, Lyman Beecher lecturer at Yale, and Jowett lecturer in the University of London, will deliver the Earle Lectures this autumn at the Pacific Theological Seminary, Berkeley. His subject will be "The Religion of Israel 700 years before Christ," and the dates are Aug. 23, 24, 25, 26, 30, 31, and September 2.

THE OLDEST CITY IN THE WORLD

In the sand-swept belt of Central Babylonia, that country of ancient ruins, in a region dangerous and deserted, because far from water, and on the border of the territory of several hostile Arab tribes, lies the low ruins of Bismya. Few explorers have ever visited it, and those few did so at the peril of their lives. Dr. Peters, of New York, while excavating at Nippur, discovered at Bismya a clay tablet of an ancient date. German explorers are reported to have said that the ruins originated with the civilization of the Arabs. However, not only the age of the ruins, but the name and history of the ancient city of which they are composed continued a mystery until recently.

Christmas day, 1903, we began excavating at Bismya, and the result was the discovery of the oldest temple in the world. The walls of the tower soon appeared; the summit was cleared, and the first inscription discovered upon the surface was a brick stamped with the name of Dungi, of 2750 B. C. Just beneath it were other bricks bearing the name of UrGur, of 2800 B. C.; a little lower appeared the name of Naram Sin, of 3750 B. C., and just below that level were the large square blocks peculiar to Sargon, of 3800 B. C., probably the first of the Semitic kings of Babylonia. Although we had dug but a meter and a half below the bricks of Dungi, we had revealed several strata extending over the period from 2750 B. C., or more than a thousand years, and still eleven meters of earlier ruins lay beneath us. We dug lower; unknown types of bricks appeared, and two and a half meters from the surface we came upon a large platform constructed of the peculiar plano-convex bricks which were the building material of 4500 B. C.—Dr. Edgar J. Banks.

Hon. Ben. B. Lindsey, the famous juvenile court judge of Colorado, "hands down" an opinion on the cigarette that ought to make people think: "I have been in the juvenile court nearly ten years, and in that time I have had to deal with thousands and thousands of boys who have disgraced themselves and their parents, and who have brought sorrow and misery into their lives; and I do not know of any one habit that is more responsible for the troubles of these boys than the vile cigarette habit."

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